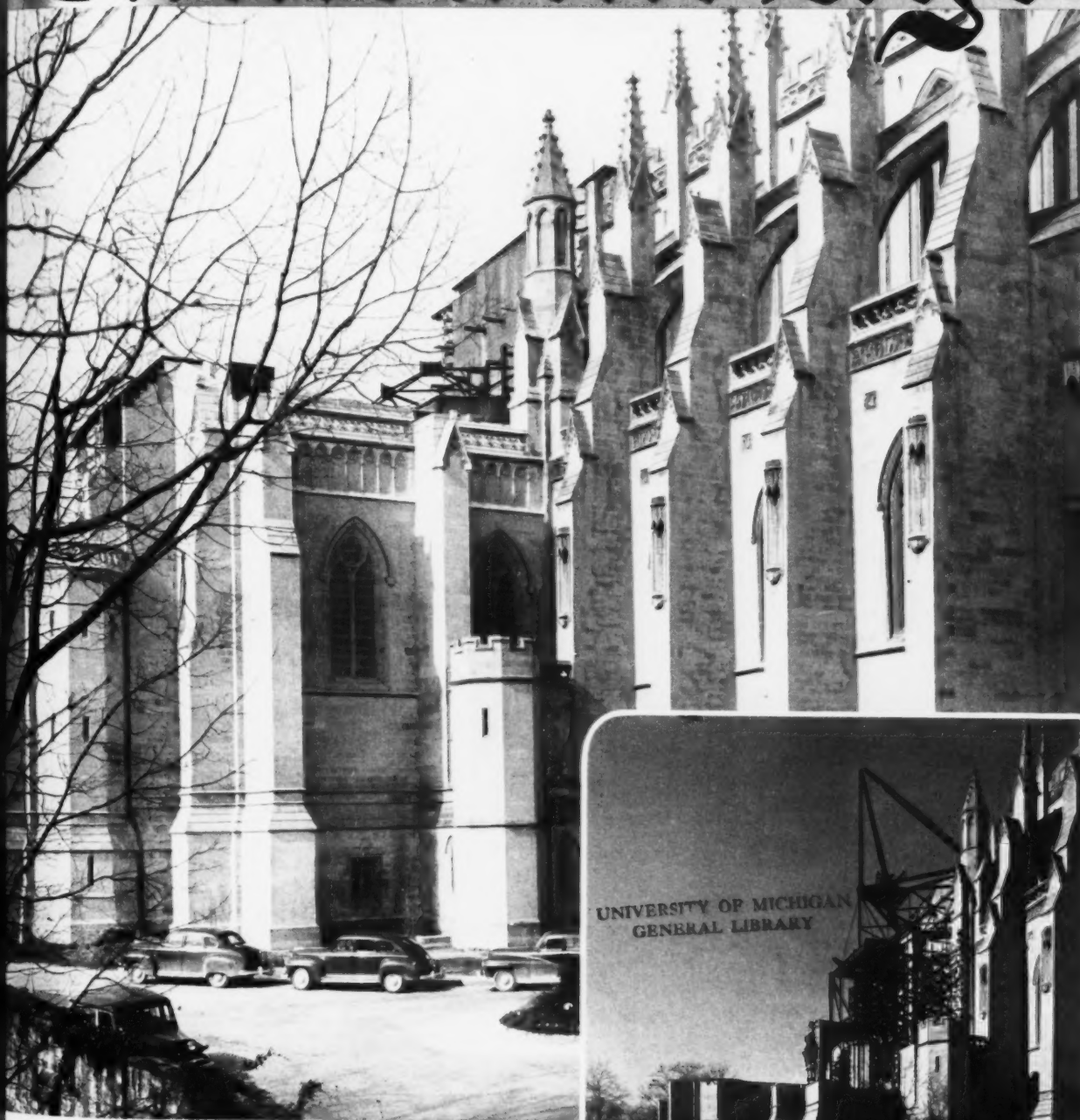
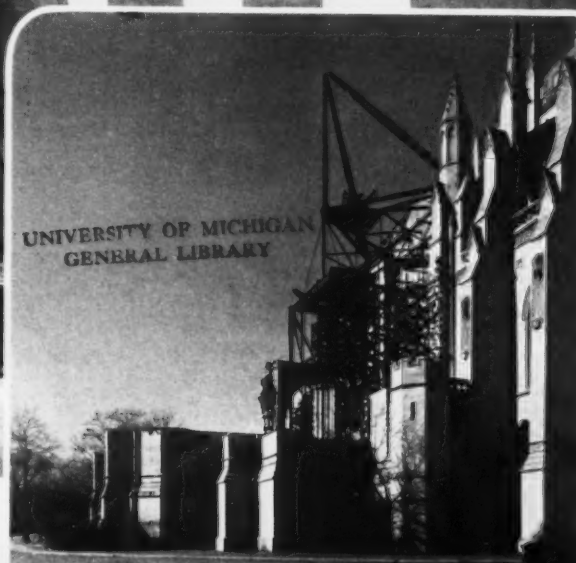


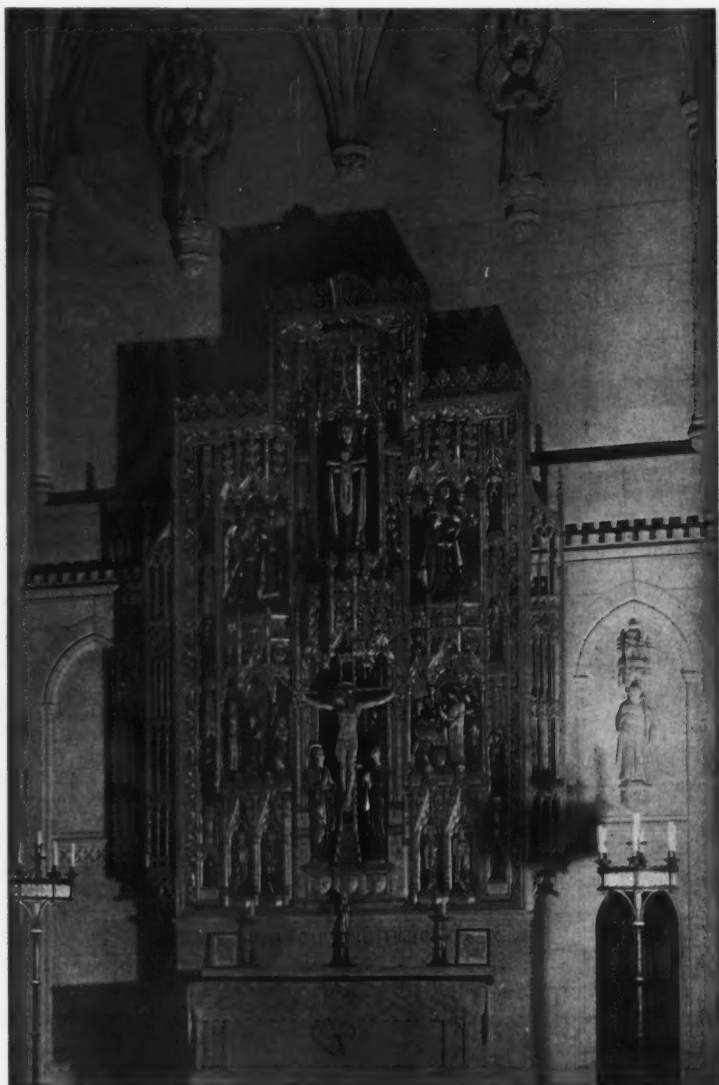
Cathedral Age

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Spring 1950





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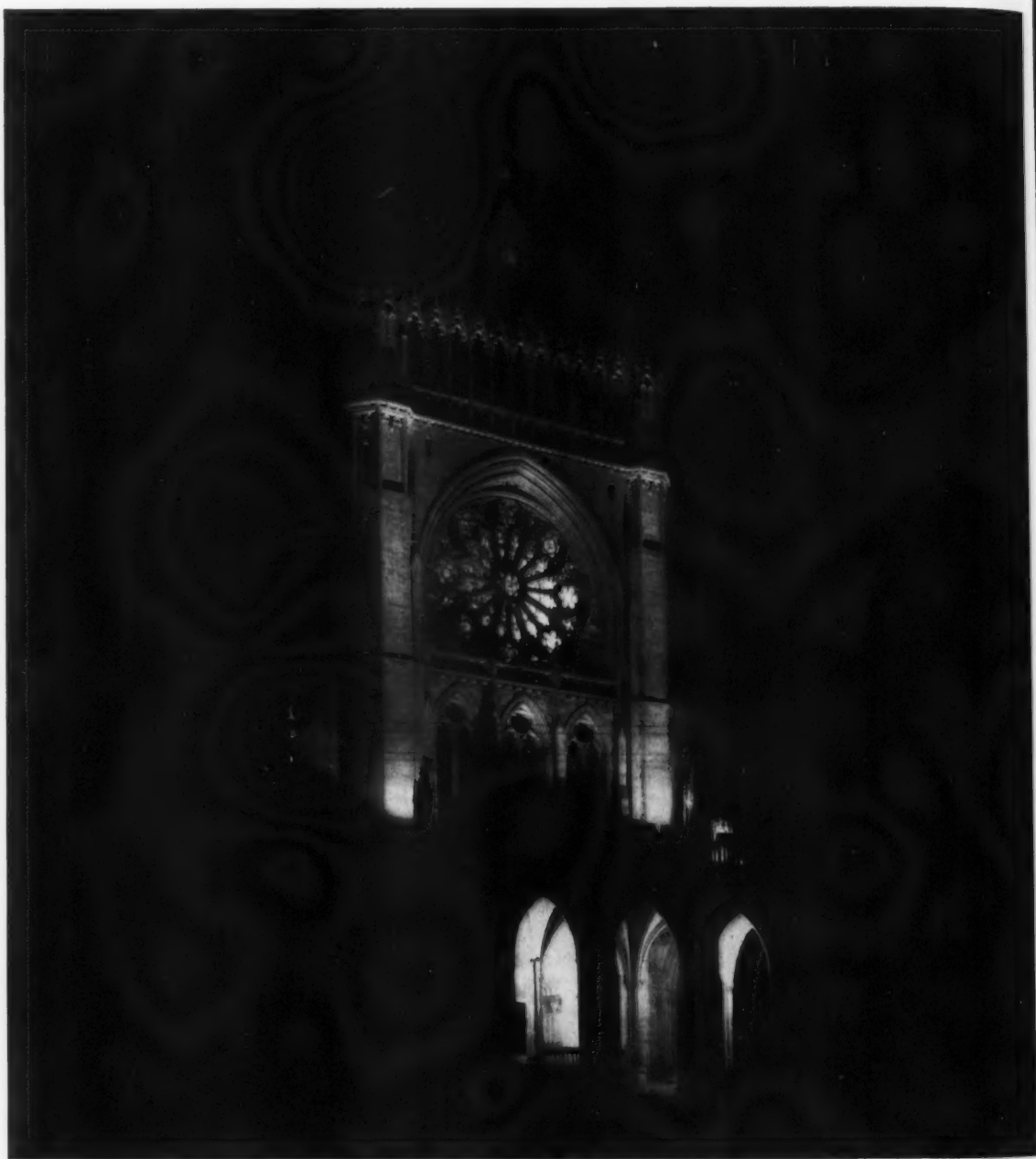
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(Cover—Washington Cathedral from the southeast as it looks today, following the removal of scaffolding from the east side of the South Transept. The insert shows this portion of the Cathedral in September, 1948, just before construction on the Transept was resumed. Present building operations are taking place on the west aisle of the Transept, where the elevator shaft stands.)

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Horydzak

The North Transept at night. Light across the facade shows up the beautiful carving details, while lights within the Cathedral illuminate the myriad colors of the great rose window. The new lighting, instituted at Christmas time, has brought hundreds of motorists to the Close every evening.

Stephen Spaulding Mem.
Ch. W. Spaulding
SS 4-13

Easter Issue of *The Cathedral Age* Marks Twenty-Fifth Anniversary of Publication

THIS Easter issue of THE CATHEDRAL AGE marks the twenty-fifth anniversary of its publication.

Keeping the tradition of anniversaries, we quote from an editorial published in Volume I, Number 1, Easter, 1925:

"Today great cathedrals are being erected in the United States, England, and South America. The cathedrals in Liverpool, New York, Washington, and San Francisco are evidences that the twentieth century is on the threshold of another cathedral age.

"Today this quarterly magazine, published in the Capital of the United States, dedicates its pages to this new world-wide cathedral movement.

"God speed this age! May the material prosperity of men be perpetuated in that great service toward Christian unity which cathedrals, as Houses of Prayer for all People, can perform

"THE CATHEDRAL AGE will be a cathedral newspaper. It will report cathedral news from all parts of the world. It will discuss and interpret the history, service, architecture, and ideals of all cathedrals in the hope that as this cathedral building age progresses these great temples may be built by worshippers and not 'contributors.'"

The same issue carries an article by Carl W. Ackerman, one of the founders of the magazine, internationally known journalist and dean of the Columbia University Graduate School of Journalism. In it he quotes Thomas Nelson Page:

"The most enduring and spiritual of the material monuments of men which have survived the passage of time are the temples which men have created from age to age to their God. . . . Every cathedral appears to me to stand as representative of the spiritual aspirations of Christendom and of all in Christendom who confess Christ—nay, of all who seek after His truth. As towering in its structure, springing up into God's blue heavens, high above the heads of men, so in its spiritual significance towering above their puny divisions and passions and contentions, typifies the devout worship of the one true God, Father and Creator and Master of the Universal Church. . . .

. . . . "Every great cathedral is a spiritual home of all God's people. Whether it soars beside the Tiber, the Seine, the Loire, the Thames, the Hudson, or the Potomac; whether it belong by deed to the Roman Church, English Church, or American Church, in the large sense and the true sense it belongs to the Universal Church, whose multitude no man may number."

And in summarizing the article in which this quotation is used, Mr. Ackerman wrote:

"Religious conviction is being recognized as the permanent foundation upon which to secure the blessings of liberty, peace, and prosperity. As this movement spreads will not Americans, irrespective of their denominationalism, look reverently to the cross above the apse of Washington Cathedral, not as the highest point in the Capital, but as a symbol of a nation's faith?"

Today, twenty-five years later, as we approach once more the Easter Season, let us ask ourselves whether we have done everything in our power to bring to fruition the high spiritual goal set by the foregoing article. The Christian Faith is in itself a kind of resurrection of man's deepest hopes. Time after time these hopes seem to be overcome by the cruel realities of a world full of conflict, and yet each seeming defeat is followed by a victory. This truth is interestingly symbolized by the name of the quarry from which the stones of our Cathedral have been hewn: Dark Hollow Quarry. For out of this deep cavern in the earth, with its gloomy name, has arisen a miracle of beauty in the shape of a temple of God.

The Dean Looks at the N.C.A.

THOUGH Washington Cathedral is different from a parish church, there are fortunately some resemblances between the two. If this were not so, it would be sad indeed for any man holding the position of Dean. Just as a Rector thinks about the people who comprise the congregation to which he ministers, just as he prays for them, likes to see them, hopes to help them, and looks to them for continuing support in the work of the parish, so the Dean of Washington Cathedral every time he enters the beautiful edifice thinks of "the invisible congregation" whose members are to be found in every state of the Union, and even in many places overseas.

This is another way of saying that he thinks of the National Cathedral Association, whose members are the Friends of Washington Cathedral. What a wonderful organization it is! Living in all parts of the country, both rural and urban, having on its list the names of bishops, other clergymen, men and women and children, it constitutes something really unique in terms of church life. Naturally, there are many ways in which our Cathedral cannot minister to people who live at a distance from Washington, but at the same time there are other ways in which only the Cathedral can offer service.

For example, no matter where you live, if on some happy anniversary you wish to make a thank-offering which will allow your name to be recorded in the Book of Remembrance in the Capital of your Nation, Washington Cathedral stands ready to fulfill your desire. Into the fabric of this great central church you can build one or more stones; into one of its walls you can place a window; in its great aisles you may lay squares of marble tile; its exterior turrets you may ornament with carving; for the convenience of its worshiping congregations you may provide suitable electric lighting, or chairs, or Prayer Books and Hymnals. Even more important is the day-by-day support to maintain the work

of the Cathedral which comes to us through memberships—\$3.00 per year and up. This is one of the ways in which the Cathedral is like a parish. It has to pay its bills, and in our case these are of considerable proportions. Our coal bill is necessarily large, and the same may be said of such utilities as electricity and water, and such housekeeping projects as keeping our grounds tidy and our trees and shrubs healthy. We are not an endowed institution and we depend both upon Sunday offerings and upon a large paying membership in the National Cathedral Association.

In all these ways you will be rendering a service to people, most of whom you may never see but all of whom will have reason to feel grateful for our nationwide fellowship. In these ways and many others the Cathedral Church of St. Peter and St. Paul links together all the parishes and missions of the Church throughout the country.

One of the living symbols of this spiritual network is the prayer which is said at the Holy Communion every Sunday for a diocese and its bishop or bishops. These prayers are said on the same Sunday as the prayers for the particular state in which the diocese exists. Thus, on New York Sunday, for example, we pray not only for the government and people of the Empire State, but also for the bishops of all our dioceses within its borders. Through the year we receive many letters thanking us for our remembrance of these friends at the Altar, and informing us that on the same day they and their people prayed for Washington Cathedral.

The ties that bind us together across the country are both tangible and intangible, both spiritual and material. As our work grows and expands, as the walls of the Cathedral rise, we draw closer together in the realization that the more loyal we are and the more sacrifice we make, the shorter will be the time that must elapse before the completed building will crown the highest point of land in the Capital of the Nation.

The Cathedral Church of St. Mark, Minneapolis

By ADDISON E. KNICKERBOCKER

MAY 27, 1941, was a red letter day in the history of the Diocese of Minnesota, for on that date St. Mark's Parish in the city of Minneapolis, became the Cathedral Church of St. Mark.

When Henry Benjamin Whipple (1859-1901) was consecrated Bishop of Minnesota in October, 1859, he was urged to make Faribault his place of residence, and the center for the administration of the young Diocese. The Church in Faribault, Minnesota, had been established by James Lloyd Breck and a few associates in 1857. An Associate Mission had been established and the Parish of the Good Shepherd organized—which made that community an ideal base for missionary extension. The Church of the Good Shepherd became the "Bishop's Church," which later Bishop Whipple named "The Cathedral of Our Merciful Saviour."

The growth of the state and the change in population centers, notably in St. Paul and Minneapolis, made Faribault less advantageous for the work of a Diocesan Bishop. When Samuel Cook (1901-1917) became Bishop of the Diocese in 1901, he made his home in Minneapolis, in a house provided for him by the churchmen of that city. In this new location the Bishop was in an area which made his task much easier. In 1919 when the Diocese had, in common with the other dioceses of the Church, organized its activities along the lines suggested by the National Council, the executive office was set up in Minneapolis.

When the Rt. Rev. Stephen B. Keeler became Bishop Coadjutor in 1931, he made his home in Faribault, the better to supervise the missionary work of the Diocese. After being there for a year, he discovered that the effective administration of the missionary work could no longer be wisely and economically supervised from that city. Bishop Keeler moved to Minneapolis—and later when he succeeded Bishop McElwain as Bishop of Minnesota, he felt the need of a church which would not only be the "Bishop's Church," but one which would fulfill the purpose of a cathedral. Diocesan activities had increased over the years and the Diocese needed a center for the annual clergy conferences, and for other aspects of the diocesan program. In short, he felt the need of a Church which would serve to enhance the unity of the Diocese.

In the year 1940, Bishop Keeler in his address to the Diocesan Convention directed the attention of the dele-



St. Mark's Cathedral is commandingly situated in Minneapolis.

The Cathedral Age

gates to the need of a cathedral in the Twin City area and requested the appointment of a committee to consider the question and to report its findings to the Convention of the following year. During this period conferences were held with the vestry and members of St. Mark's, Minneapolis, relative to the possibility of making St. Mark's Church the Cathedral Church of the Diocese. The Rector, wardens, and vestrymen were most responsive to the suggestions of the committee, and a constitution was adopted setting forth the terms under which the change should be made. After prolonged discussion and much research into constitutions which governed already established cathedrals, a constitution was adopted which met with the approval of Bishop Keeler, the Parish of St. Mark's and the Diocesan Committee. The report of the special committee was approved by the Diocesan Convention in May 1942—and by such action the Parish of St. Mark's became the Cathedral Church of St. Mark in the Diocese of Minnesota. Article I of the Constitution reads, "This Cathedral is established to the Glory of God and for the good of men. It is the Diocesan Church of the Diocese of Minnesota, belonging to the clergy and laity of the Diocese, and for their use. It is to be a House of Prayer

for all people who may resort there to worship God.

The Cathedral Established

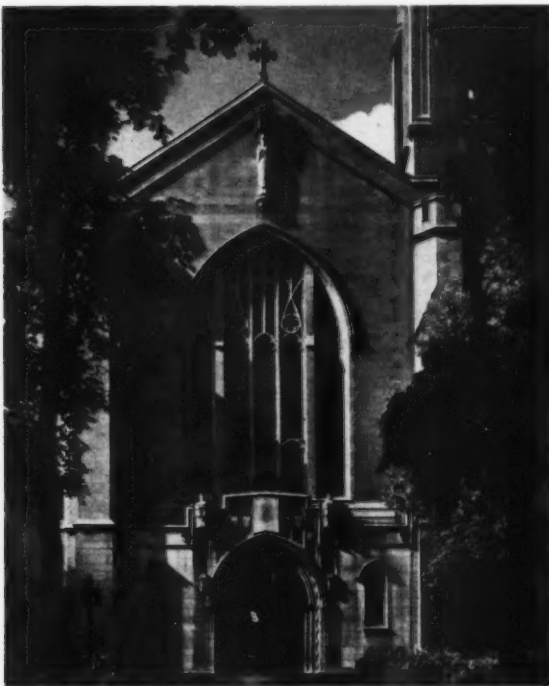
"The Cathedral is the official seat and spiritual home of the Bishop, and the center of Diocesan work and worship. As the church of the whole Diocese, it shall represent the whole Diocese in the choice of its officers, the spirit of its administration, and the catholicity of its teachings."

St. Mark's Church had a long and honorable history as a parish before it became the cathedral of the diocese. Organized as a mission in 1868, a frame building was used, and later moved to the heart of the growing community. A stone church was erected and the parish grew and prospered until the surrounding area was given over to commercial structures. A new location, perhaps the most sightly one in Minneapolis for a church, was selected and a new and stately Gothic church was built. Ample space was secured at the new site for further development.

The late Edwin H. Hewitt was the architect and while originally his plans were for a parish church, in later years it proved to be more than adequate for the purposes of a cathedral. Not only its architectural beauty, but its commanding position on Lowry Hill makes it one of the outstanding and prominent buildings of the city. The Choir and Sanctuary are of cathedral-like proportions and are fully adequate for special services of a community and a diocesan nature. A parish house adjoins the cathedral and contains the offices of the Dean and his associates on the staff, large assembly rooms and modern church school class rooms.

To Bishop Keeler goes the credit of initiating, planning, and carrying through the idea of making St. Mark's the Cathedral Church of the Diocese. The Diocese soon caught his vision of what a cathedral located in a strategic center might be for the development and enrichment of diocesan life. The Bishop's vision has culminated in tangible realities. The cathedral is a diocesan center. The clergy of the Diocese meet there for their conferences. Retreats and quiet days are conducted. The executive council of the Diocese and many other diocesan groups meet in the rooms of the convenient parish house. The church school children of the parishes of the Twin Cities hold their rallies and present their Lenten offering in the spacious cathedral. Bishop Keeler's plans for the future include the building of a diocesan house adjoining the cathedral, which will provide the Bishop and the diocesan staff with adequate offices.

St. Mark's Parish, prior to its becoming a cathedral,



Photography, Inc.

West entrance, St. Mark's Cathedral.

had notable rectors, who not only exercised great influence in the Diocese, but in the National Church as well. The late Dr. Harry P. Nichols had a most fruitful ministry; especially among young men. The late Bishop of Washington, James E. Freeman, D.D., who served St. Mark's from 1913 to 1921, had an unusually effective ministry. His eloquence as a preacher filled St. Mark's at all its public services. His appeal to men was with power. With a knowledge of the business world, with which he had associated before entering the ministry, he helped many men in their spiritual conflicts and led them to active service in the Church.

The Rev. Phillips E. Osgood succeeded Dr. Freeman and exercised great influence through his vigorous preaching and in his contact with the students on the University campus. He enriched the services of St. Mark's through the presentation of pageants during the Church year. Dr. Charles P. Deems was Rector of St. Mark's at the time when the parish assumed cathedral status. His leadership was along the lines of community service and closer fellowship with other Christian bodies. He brought the church in Minneapolis into closer relationship with the Minneapolis Council of Churches and participated in the round tables of Christians and Jews.

Many active laymen had a vital part in making St. Mark's a great parish and would that we had space to mention more than a few. The late Charles Harrington, for many years Senior Warden, was most active in its building. John C. Vanderlip was another layman who served effectively as senior warden. He had a keen interest in missions as well as in the general life of the parish and served as a diocesan delegate to the General Convention for many years. Henry C. Mackall succeeded Mr. Vanderlip, and has worthily carried on the traditions of that important office.

The present Dean of the Cathedral, the Very Rev. Frederick M. Morris, came into residence in October, 1948. He was formerly Rector of Trinity Church, Newton Center, Massachusetts, and prior to that he was Rector of Grace Church, Salem, Massachusetts, which was the parish in which the late Dr. Harry P. Nichols spent his boyhood. In a very short period his gifts of leadership have become manifest in a new and vigorous approach to the problems confronting the cathedral. New life and fresh enthusiasms are apparent in every department, and especially so in the excellent attendance at the Sunday service. Financial support has increased, and the largest operating budget in the history of St. Mark's has been subscribed. Increased giving to missions both in the Diocese and general church now becomes possi-



Memorial to Bishop Freeman in St. Mark's Cathedral, Minneapolis. Dean Suter spoke at the dedication service.

ble. A staff has been assembled, with Canon Eugene C. Prosser in charge of social service, and Canon C. Dale D. Doren as head of youth activities. The enrollment in the church school has more than doubled in the past year.

Bishop Keeler's vision of a cathedral situated in a center of the Diocese is now finding fulfillment. The old cathedral at Faribault will always be a shrine of the Church in Minnesota, and in the nation, associated as it is with the life and work of Henry Benjamin Whipple, the great pioneer Bishop of Minnesota. The passing of the years and the changes and shifts in population, demanded a new Diocesan Center. The Cathedral Church of St. Mark in the city of Minneapolis meets that need. It is now the center of the spiritual and administrative work of the Diocese, and under the vigorous program of our Bishop and the Dean and his staff, there is every promise of greater accomplishments in the years ahead.

Annual Meeting Plans Formulated

PLANs for the finest annual meeting in the annals of the National Cathedral Association were formulated early in February by a committee appointed last year to handle arrangements for the May 8-10, 1950 gathering.

Highlighting this spring's sessions will be the report of the retiring president, the Hon. Joseph C. Grew, on the total membership. In a letter to all Regional Chairmen, Mr. Grew called attention to the nationwide goal: 25,000 National Cathedral Association members by May 1, and expressed the hope that he would be able to announce that the goal had been reached, when final reports are tallied for his May 8 report.

The Planning Committee, headed by the Association first vice president, Mrs. Shaun Kelly, convened at Dean Suter's home, just across the street from the Cathedral Close, at 11 a.m. In the group were Mrs. Irving Warner of Wilmington, Delaware, Mrs. Roland Whitehurst of Philadelphia, Pennsylvania, and four members of the Washington, D. C., executive committee, Mrs. Montgomery Blair, chairman, Mrs. James M. Barnes, Mrs. Leonard Elstad, and Mrs. A. S. Monroney. The committee was joined for luncheon by Dean Suter, Canon Miller, and Randolph W. Bishop, director of the department of promotion, who remained after lunch to take part in the discussion of plans.

All delegates to this year's meeting will be appointed to one of four committees: Membership Drive, Educational Media (slides, films, etc.), Public Relations (radio and newspaper publicity, special plans for N. C. A. participation in Washington's Sesquicentennial observance), and Special Benefit Projects. Committee work would not begin until the second day as the two business sessions on the opening day will be needed for the national membership report and the Regional Chairmen's annual reports.

The final business session on Wednesday morning will include introduction of the new officers of the Association, who will be elected that morning at a special session of the Board of Trustees.

Spiritual Emphasis

Particular emphasis is being placed this year on the spiritual side of the three days' events. The regular



Mrs. Shaun Kelly, retiring Vice President

early morning celebrations of Holy Communion in the Cathedral will be especially listed for the convenience of N. C. A. chairmen, and those who are in Washington in time will be encouraged to attend the Monday morning celebration. On Tuesday morning there will be a corporate Communion in the Chapel of St. Mary, and that afternoon, following evensong in the Great Choir, the Cathedral organist will play a half hour recital.

Compline will be held in the College Chapel both Monday and Tuesday at 10 p.m. On Wednesday, at

noon, Dean Suter will conduct intercessions for the delegates in the Chapel of the Resurrection.

The Planning Committee took particular care to weave into this year's schedule ample opportunity for the chairmen to meet each other, and members of the Cathedral family socially, and also to provide definite times for the visiting group to become better acquainted with the other institutions of the Cathedral Close. The invitation of Miss Mabel Turner, principal of the National Cathedral School for Girls, to have luncheon at the school on Monday, was accepted. Luncheon will be followed by a short tour of the school. Following the afternoon meeting, the wives of the Cathedral canons will be hostesses at an informal tea at the home of Canon and Mrs. Crawford W. Brown.

Monday evening will be "the Dean's evening" and will be devoted to a report on the general affairs of the Cathedral, with introductions of several members of the working staff.

The other schools, St. Albans and Beauvoir, will be visited on Tuesday afternoon and that evening there will be a dinner party at the Chevy Chase Country Club, arranged by members of the Washington Committee. The final event on the program will be luncheon on Wednesday at the Bishop's House.

Who May Attend

Invitations to the annual meeting will be sent to all National Cathedral Association chairmen. The by-laws of the Association provide that only delegates shall have a vote in matters concerning the policy of the organization, or in electing members of the Board of Trustees. As all Regional Chairmen are delegates, each Region has one voting delegate. But all chairmen will be most welcome and will be invited and expected to take active part in the spiritual, business, and social phases of the meeting.

Chairmen invited to stay at the College of Preachers will be delegates attending their first annual meeting, other delegates in the order of receipt of application (after registration forms are mailed), and other guests insofar as rooms are available. The College will be open Sunday evening, May 7, for the convenience of those who may wish to reach Washington in time to attend the 4 p.m. service in the Cathedral that afternoon, when Bishop Dun will be the preacher. Every effort will be made to assist chairmen unable to obtain rooms at the College to find comfortable quarters within easy distance of the Cathedral. If enough applications are received, a block of rooms will be reserved at a nearby hotel.

N.C.A. Now Sponsoring Cathedral Prayer Series

"Cathedral Prayer," the weekly transcribed radio presentation from Washington Cathedral, made its debut in Washington over station WQQW in November. On February 5 the program went into its second thirteen-week series over the same station under the sponsorship of the Washington Committee of the National Cathedral Association and was simultaneously aired in several other cities in connection with the forthcoming membership drive.

Welcomed as a departure from the usual remote-control broadcast of religious services, "Cathedral Prayer"



Ankers Photo

Dean Suter and Paul Callaway confer at the great organ, just before making a "Cathedral Prayer" recording. The series originates over Washington's Station WQQW.

appeals not only to non-church goers, but aims to stimulate greater church attendance.

Dean Suter conducts the services which include a sermon, scriptural readings, a prayer, and benediction. The distinguished musical portion of each program is under the direction of Paul Callaway, Cathedral organist and choirmaster, who plays organ selections and directs a choir of men's voices.

"Cathedral Prayer" makes an appealing vehicle for N. C. A. publicity, and committees who are interested in arranging for their local station to carry the series may contact Anne Blair, Director of Radio, Washington Cathedral, Washington 16, D. C., for information or sample transcriptions.

York Minster, Standing Since 15th Century, Now Needs Large Sums for Vital Repairs

By KATHLEEN COURLANDER

EVERY year many thousands visit York Minster, the cathedral church in the Diocese of York—in the English city of the same name—and gaze in wonder at its splendid grey fabric, and its brilliant medieval stainedglass windows which still shine with much of their ancient luster. This historic building, cradle of Christianity in the north of England, stands today almost unchanged since it was completed in the

15th century. It is the largest of all English churches and its architecture is pure Gothic.

Its west front has been described as a poem in stone. It is of Decorated style (with the exception of the upper stages of the towers which are Perpendicular) and dates from 1338. The central porch is exquisitely moulded, one set of moulding representing scenes from Genesis. "Big Peter," a great bell weighing eleven tons, swings from the north-west tower. Recently, it has been found that to save the stonework, urgent repairs are necessary. Pinnacles and the intervening parapet on both the West Towers will have to be practically rebuilt and decaying pieces of the stonework renewed. About 140 of the gargoyles, too, need treatment.

York Minster, as it appears today, was begun in 1220 and finished in 1472. A great part of it was built from stone quarried at Tadcaster in the County of Yorkshire. It is the fifth building to be erected on the site. Its story began when Paulinus, a missionary bishop from Rome, converted Edwin, King of Northumbria. The King built a little wooden church in which he was baptized on Easter Day, 627. During excavations in the crypt of the present Minster in 1931, the site of the well at which it is thought Edwin was baptized was found, as well as the remains of subsequent churches. One of these was built by Archbishop Ethelbert with the help of Alcuin, the great Anglo-Saxon scholar. The Normans destroyed this church in the 11th century.

The Five Sisters Window

About 1220, Archbishop de Gray began to erect the south transept of the fifth church—the present Minster—directing that, when he died, he should be buried there. His tomb has a good effigy of him, mitred and in full vestments. Then the north transept was built by John Romanus, the Minster treasurer. Its most strik-



The west front of York Minster, England. The beautiful cathedral, dating from 1338, is currently in need of major repairs.

ing feature is the famous Five Sisters window: the breadth of each light is five feet. It contains the greatest quantity and best preserved Early English "grisaille" glass in existence.

Since the end of World War II, the Minster authorities have been completing the repair of the north transept roof, where in 1934, the death watch beetle was discovered in the wooden ceiling. In addition a new copper roof is needed.

Repairs are also needed in the Chapter House which was probably completed in the 14th century. Perfectly proportioned, it has no central pillar and is octagonal. Near the doorway is the inscription "Ut rosa phlos pholorum sic est domus ista domorum" ("As the rose is the flower of flowers so is this house the flower of houses"). Here the Minster's treasures can be seen—among them medieval chalices and patens, an ancient mazer bowl, the drinking horn of Ulphus, a Saxon landowner, and a manuscript of the four Gospels in Latin written between 950 and 1050. The Chapter House has a magnificent piece of medieval joinery in the form of a wooden roof (this cannot be seen from ground level because it lies above a wooden ceiling).

The Lantern Tower

The Minster's lantern tower is the largest of its kind in Britain; the vault of the lantern is about 180 feet above the pavement and it is supported by piers from which four arches spring. The nave was built between 1291 and 1324 and its style is Decorated. The clerestory contains large windows of five lights surrounded by elaborate tracery, while the 14th century window in the west wall is a beautiful example of curvilinear tracery. The bosses in the ceiling depict the Annunciation, the Nativity, and the Resurrection.

The massive choir screen was sculptured by William Hindley, who was master mason of the Minster about 1472. Large figures of the kings of England from William I to Henry VI are surmounted by fine canopies. There is a lovely carving of the Assumption of the Virgin in the vaulting of the archway through which the choir is entered. The Archbishop of York's throne is at the end of the canons' stalls on the south side of the choir. But choir stalls, throne, and pulpit are modern, for the original ones were destroyed by fire in 1829, when only two of the stalls were saved. The high altar was given and the pavement at the east end was laid in modern times as a memorial to the first Viscount Halifax.

The great beauty of the choir lies in its magnificent windows. One of these is the St. Cuthbert window



The great east window of York Minster, seen above the High Altar, is seventy-eight feet high and thirty-three feet wide. It contains some of the most beautiful medieval glass in Europe.

dating from 1437—the third and latest of the "great walls of glass" in the Minster. Its coloring holds the secrets of the medieval guild of glass-painters which died with them: the dazzling blues are brilliant. More remarkable glass is seen in the east window of the Lady Chapel, the work of John Thornton of Coventry, Warwickshire, who adorned it in the early 15th century. In size it is compared to a tennis court. Some of the lights portray scenes of Old Testament history from the Creation, and others from the Book of the Revelation of St. John the Divine.

But those who are charged with the care of this glorious building have to share a burden of continuous anxiety. Repairs have been paid for recently out of current income, of which a large part comes from donations. An appeal, however, is shortly to be launched for funds for the necessary restoration work which, it is estimated, will cost from £100,000 to £200,000.

The Christian Life—Worship and Architecture

By THE REV. JAMES JOSEPH

THREE short years ago we—the people and priest of Saint Peter's Episcopal Church of Brentwood, Pennsylvania—were faced with the necessity of building a new church commensurate with our opportunities and growth. Considerable thought was given to the question, "What kind of a church shall we build?" There was no easy answer to this question. We had to consider the cost involved, our need for space, the parish program, and the nature of the community. We tried to keep in mind the real meaning and purpose of the Christian religion, and how that meaning and purpose might best be expressed and interpreted in the new church building. We were in full agreement with what the poet Ruskin had said in *The Stones of Venice*: "We require from buildings as from men two kinds of greatness; first doing their particular duties well; then that they be graceful and pleasing in doing."

Lastly, we gave consideration to architectural types of the traditional and classic school. We found that it was financially impossible to construct a building commensurate with our needs if we built it in traditional style. When we began to think in terms of so-called "modern" architecture, we began to see real possibilities. We then tried to see how the parish program of worship and work could be translated adequately in terms of this school of thought. The plans which we devised were not conceived with any idea of self-consciousness, nor the thought of "wanting to be different," but rather with the appreciation of the Church's dynamic function in the world today.

The requirements of our parish program of worship and work guided us to the final plan. The Church's task, as our Lord committed it to His trustees, consists primarily of bringing people to the worship of God and participating in Christian work. Therefore, we found that we were not merely building another church—rather we were centering an Altar with a church around it. The Christian religion is functional. This means that God's will, as revealed by Jesus Christ, must be exer-

cised in all areas of life. It is the Church's job to help the common man apprehend God as Creator, Redeemer, and Sustainer. She is also charged with the responsibility of making known the Gospel—revealing to man that with which God has endowed him and his brothers, both in this life and in the life to come. The Gospel of Jesus Christ speaks of all human beings as brothers in a fellowship, or better yet, a family. God through His Church, calls all men to a life of order, honor, decency, sacrifice, and high purpose, empowered by the tremendous action of love. Through His Son, Jesus Christ, He has given the Church ways and means to accomplish this calling. These ways we call sacraments, prayers, worship, sacrifice, and devotion. One of the greatest is the sacrament of Holy Communion. We sometimes refer to the Holy Communion as the Liturgy. The word "liturgy" literally means work, energy, and effort. In other words, in the Christian religion we are summoned to give tangible expression in our daily living to the fact that we are God's children.

Thus the Church becomes a working institution. Its buildings and physical setting should be displayed in terms of what the Christian religion means. A church does not consist alone of brick, mortar, stone and glass. It is rather constituted of *people* who, through baptism, and confirmation, are grafted into a new relationship with God. Saint Peter has described this new relationship in glowing words when he speaks of "an holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ." This teaching has actually been the cornerstone of Christianity for almost 2,000 years. The Church has insisted upon the corporate unity of Christian worship and Christian living. Our worship is based primarily upon the Bible and the Holy Communion. Our life and work together in the parish has been an attempt to live out the meaning of the Holy Communion, because the Holy Communion itself sums up and manifests the Christian life.

In the words of Dom Gregory Dix, a great scholar,

"At the heart of Christianity is the Eucharist, a thing of absolute simplicity—the taking, blessing, breaking, and giving of bread and the taking, blessing, and giving of a cup of wine and water as these were first done with their new meaning by a young Jew with His friends on the night before He died. He told His friends to do this henceforth with the new meaning for the recalling of Him. They have done it always since." Was ever another command so obeyed? For century after century, spreading slowly to every continent, country, and race, this action has been realized in every conceivable human circumstance, for every conceivable human need, for infancy to extreme old age, from the pinnacles of human greatness to the refuge of fugitives in the caves and dens of the earth. Men have found no better thing than this to do for kings at their coronation, and for criminals at the scaffold; for armies in triumph, or for a bride and bridegroom in a little country church; for the proclamation of a dogma or for a good crop of wheat; for the wisdom of the parliament of a mighty nation, or for a sick old woman afraid to die; for a schoolboy taking an examination, or for Columbus setting out to discover America; tremulously, by an old monk on the fiftieth anniversary of his vows; furtively, by an exiled bishop who had hewn timber all day in a prison camp near Murmansk; gorgeously, for the coronation of St. Joan of Arc—one could fill many pages with the reasons why men have done this, and not tell a hundredth part of them. And best of all, week by week, and month by month, on a hundred thousand successive Sundays, faithfully, unfailingly, across all the parishes of Christendom, the pastors have done this just to make the *plebs sancta Dei*—the holy common people of God.

In our parish life, again and again, we join in our

bounden duty and service, offering to God ourselves, our souls and bodies. We set the Altar prominently because it is the Lord's table where God asks man to meet Him, and where man comes to make his oblation to God. We are sincerely trying to measure every part of our parish life in terms of this relationship to the Altar. The Altar is the symbol which keeps afresh in our minds the fact that God has given unto us all things. It is the eternal reminder of His loving generosity. Man's response to this great and good God must be no less than the offering of his life back to the Creator. Through the instrumentality of the Holy Communion, we are continually aware of how our life is fitted into the eternal purpose of God, and how it becomes the means of our spiritual maturity and growth.

Our specific plans for the new church arose from the theology of the Gospels. We determined upon a simply cruciform church, the Altar being set in the Crossing. Thus we see the Altar at the center—the table of God around which His family gathers. The Altar is considerably raised so that it may be seen in proper perspective. The pulpit and lectern are alike in design and pattern, and are also elevated. The baptismal font will be directly beneath the lectern. It will be placed on rollers so that at all corporate baptisms it can be moved to a position in front of the Altar. This will give the congregation a feeling of actually participating in the service, since everyone will be able to see exactly what is being done. The nave walls will, for the most part, be composed of windows. Plans call for the use of clear glass with a slight tint to reduce the glare. We want all the natural light we can get. In the center of each pane it is planned to place a figure telling the story of the

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Architect's drawing, St. Peter's Church, Brentwood.

Retiring Michigan Chairman Honored At Meeting to Plan Membership Drive

Mrs. Arthur McGraw, for the past nine years National Cathedral Association representative and ambassador-at-large for Washington Cathedral in Michigan, resigned at a meeting held in her Grosse Pointe home early in February. Typical of the thoroughness with which she has always done her job, whether her current title was chairman, or regent, or representative, Mrs. McGraw introduced to the group of Association chairmen and other Cathedral friends present, her successor, Mrs. Frederick Clifford Ford of Grosse Pointe Park. For the past few months Mrs. Ford has been working with Mrs. McGraw, and both will attend the annual meeting May 8-10. Serving with Mrs. Ford, as vice-chairman, will be Mrs. L. Rothe Farr, who attended last year's May meetings.

Present at the meeting, which was called not only to announce the change in chairmen, but also to discuss plans for the membership enrollment drive this spring, was Mr. Randolph Bishop, a member of the Association's board of trustees and director of the Cathedral's department of promotion. Mr. Bishop had taken with him a letter from Bishop Dun:

"This letter is sent to you in the hope that you may be willing to read it to those who gather for this meeting. As all of us here at the Cathedral recognize gratefully, Mrs. Arthur McGraw has, for many years, been the best friend of Washington Cathedral in the whole Michigan area. We cannot face Mrs. McGraw's resignation as N. C. A. Chairman without very real regret, but thankfulness and affection are even stronger at such a time.

"During the years she has worked for our Association, she has accepted a great many different titles and every assignment we have given her. No matter what title we gave her, she continued to serve the Cathedral cause in every way within her power.

"I know that you will be able to report enthusiastically on the progress which is being steadily made at the Cathedral, both in building and in the enlargement of our service and witness. As President of the Chapter, it is a great comfort and encouragement to be assured



Mrs. Arthur McGraw

that our Michigan friends will carry on splendidly under the fine leadership which we know Mrs. Ford will give.

"Regretting that I cannot have the privilege of sharing this meeting with you and hoping that it may be a very successful occasion."

Mr. Bishop spoke on general plans for the enrollment drive, stressing the 1950 emphasis on new members. He

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Resurrection Window

A "RESURRECTION WINDOW," placed just inside the famous "Way of Peace" entrance to the Cathedral crypts, has been given to Washington Cathedral by Mr. and Mrs. Richard E. Thickens, of Menasha, Wisconsin.

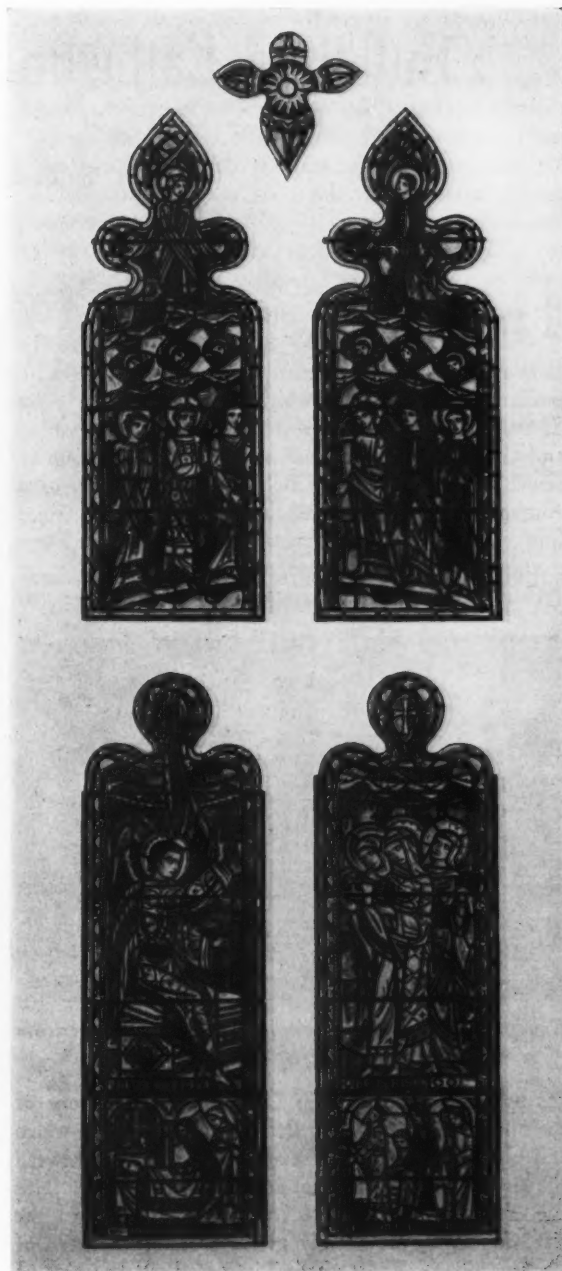
The window's center panels show in glowing colors the familiar scenes of the angel at the tomb and the women bearing spices. Beneath these panels, in the predella, is a representation of human death in general—mourners coming to a bedside. The upper sections represent heaven and shows figures of angels and cherubs.

At the very bottom of the window an inscription reading "In gratitude . . . Richard E. and Jean W. Thickens" indicates the motive which impelled the donors in making their contribution of the window—that of appreciation for the inspiring symbol of Christianity which the Cathedral has come to represent in the lives of Americans all over the nation.

Mr. and Mrs. Thickens are members of St. Thomas' Church in Menasha, Wisconsin, where Mr. Thickens has served as vestryman for a number of years. Mrs. Thickens is Regional chairman for Northeastern Wisconsin of the National Cathedral Association.

The theme of the window and its placement in the Cathedral has a special significance, it is pointed out by the Very Rev. John W. Suter, Dean of the Cathedral, because it is here, in the corridor leading from the crypts, that a funeral procession pauses while the pall is removed from the casket, and the bereaved family stands facing the window, with its message of hope and immortality.

The key to the entire window is contained in the text, "Because I live, ye shall live also." "It is our hope that the message of the Resurrection will thus be given to those who have experienced a personal loss, reminding them of the words they have just heard in church," said the Dean.



The Resurrection Window, dedicated early in March, is located at the east end of the Way of Peace Entrance. The artist, Joseph G. Reynolds, has used a great deal of gold, which, blending with the brilliant reds and blues, brings a glorious light into the formerly rather dark entrance.

Guildford Cathedral in Surrey, England

BY EDGAR W. PITTS

IT IS VERY significant in these days when housing and war damage reparation to houses, shops, and factories dominate the building activities of the country, to be able to record an amount of cathedral building unequalled probably since the Middle Ages. These are no fewer than seven schemes in construction, and although three of these are enlargements, four are new buildings. They are Belfast Cathedral, Liverpool Anglican and Roman Catholic cathedrals, and Guildford. The three enlargements are Blackburn, Portsmouth, and Sheffield cathedrals.

Guildford Cathedral, though considerably smaller than



Guildford Cathedral as it looks today. Edward Maupe is the architect.

the two great structures in Liverpool, possesses one of the finest cathedral sites in Britain. Stag Hill, on which it is placed, lies to the north of the Hog's Back, between the main Guildford Station and the by-pass road. This site, though rather remote from the older part of the city, dominates the rapidly growing residential area of Onslow village. The cathedral is placed on the spine of the hill, and a processional way in line with its main axis leads from the arterial road straight up to the west entrance, and it is lined with beech trees.

The design of the cathedral is the result of two architectural competitions. One was open to all architects

and from nearly 200 who submitted designs, five architects were selected to compete in a final contest. The design prepared by Edward Maupe, M. A. (Oxon), F.R.I.B.A., was chosen. There was a wish in the diocese that the new Guildford Cathedral should not only be in the tradition of the great English cathedrals, but that it should also express modern conditions. The selected design admirably fulfils both these wishes.

The plan is a true cross with one great central tower at the "crossing." This cruciform shape is not only desirable symbolically, but has been so designed that it forms the basis of a perfectly functional cathedral plan. The three west doors, facing down the great avenue, give into a wide narthex, low vaulted, contrasting with the great Nave beyond. This nave is over 40 feet wide, that is, wider than any English cathedral except York. The height will be 68 feet to the crown of the vault, approximately the same height as Exeter.

The seating is contained within the nave itself, thus the view of the high altar is uninterrupted; the aisles are virtually "passages," but have recesses for possible monuments. On the south side of the narthex is a baptistry, and on the north is a staircase to a west gallery, again with unimpeded view of the High Altar and the pulpit.

The south side of Stag Hill is nearest to the center of the town, and as the hill on this side is steep, a main approach for walkers has been made to the south transept up a wide path, alternately stepped and inclined, for ease in walking. At the top is a wide south terrace. At the south entrance, immediately inside the two great bronze doors, is a porch, screened from the "crossing," with vaulting, supporting the south gallery above. On the right is a small deeply recessed archway to the Children's Chapel. Opposite, in the north transept, is a Chapel of Chivalry, a chapel dedicated to those who give the enthusiasm of the strong to support the weak. The chancel, presbytery and sanctuary are open to the nave, while the vestries of the cathedral and of the Parish Church are grouped on each side. Beyond the sanctuary is the Lady Chapel, supported on the north side by the sacristy and on the south by the Chapter House.



Sculpture of Christ, Guildford Cathedral. "The Eternal God is thy refuge, and underneath are the Everlasting Arms." Anthony Foster is the sculptor.

The total internal length of the Cathedral is 365 feet, very similar to the length of Exeter.

Externally the mass of the Cathedral is quiet and dignified, the nave, the chancel, and the transepts all running into the central tower at the same level. The tower itself will be about 200 feet. These measurements are modest when compared with Liverpool. When completed, Guildford will accommodate about 2,000 worshippers. This restraint extends also to cost. The total estimated cost of Guildford Cathedral is £250,000, the upper part of the tower being £20,000, whereas the cost at Liverpool is, it is stated, in each case ten times as great.

The first part of the cathedral was to have been dedicated at Whitsuntide, 1941, but the war stopped all work. Since then progress has to be recorded, regarding:

The Crypt Chapel

In what is eventually to be the song room of the cathedral, a temporary chapel has been formed in the crypt where regular services are now held. This chapel,

placed as it is under the future Lady Chapel, already has a fine shape and something of the atmosphere of the cathedral-to-be.

The chapel seats approximately 120 people and has an altar enriched with wooden riddle posts of burnished gold, with red and blue chevrons to match the frontal and hangings which also are of red, blue, and gold. On the ceiling above are low-toned paintings of angels attendant on the Holy Dove. At the west end is a lovely font of Clipsham stone, with carved escallops as symbols of immortality.

The bell for the future Lady Chapel has been given by the Guildford Diocesan Guild of Church Bell Ringers in memory of the late J. S. Goldsmith, founder secretary of the guild. This bell is temporarily fixed in the east end of the cathedral—it was first rung in December 1947 at the dedication of the Crypt Chapel.

Bishop Greig's Arms

In September 1941, the casket containing the ashes of the late Bishop Greig, the first Bishop of Guildford, was built into the east wall of the cathedral, above the foundation stone, and a tablet with the inscription "Ubi thesaurus ibi cor" (where your treasure is, there will your heart be also) records this fact. Now, close by, the arms of Bishop Greig have been carved over the stone doorway of the future sacristy. This is a beautiful piece of work by Vernon Hill.

St. Ursula's Porch, the gift of W. Fitz Simon, has now been completed. Although small, it is the one portion of the new building which gives something of the true impression of the future cathedral. The porch has beautiful bronze doors with crozier handles denoting that it is the Bishop's Entrance, while above are the Diocesan Arms carved in stone by that great sculptor, the late Eric Gill. Inside the porch is high vaulting, and on the right, set in a niche, is a lovely figure in stone of St. Ursula by Vernon Hill.

The architect had always intended that a great piece of sculpture representing "The Eternal God is thy refuge and underneath are the Everlasting Arms" should be carved high on the east end of the Cathedral over the rose window. The late Eric Gill had prepared a drawing for this, and had left a letter asking that if he could not carve it during his lifetime, it might be executed by his pupil, Anthony Foster. Now, owing to the generosity of Alderman and Mrs. Lawrence Powell, this splendid work has been completed by Anthony Foster as a memorial to Eric Gill.

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Mrs. Wedel Proves Successful N.C.A. Ambassador to Texas

Washington Cathedral has gained hundreds of new friends, and the National Cathedral Association many new members, as a result of Mrs. Theodore O. Wedel's mid-winter tour of Texas. Leaving the last week-end in January, with Canon Wedel who was scheduled to give a week of lectures at the Austin Presbyterian Theological Seminary, Mrs. Wedel did her usual wonderful job of presenting the story of the Cathedral to audiences in four major cities.

First stop was San Antonio where Mrs. Jack Foster, with the cooperation of Bishop Jones and the Rev. Harold C. Gosnell, had arranged a large meeting at St. Mark's parish hall for Sunday afternoon. The Cathedral slides were shown and membership cards distributed, more than thirty joining immediately.

Finest result of the meeting, however, was the appointment of Mrs. Eleazer Parmly as N. C. A. chairman for the Region of West Texas. Mrs. Parmly attended the Cathedral School for Girls and has long known the work of the Cathedral. She has already named an executive committee: including Mrs. Foster, Mrs. Rupert Gresham, Mrs. J. C. Griswold, Mrs. Joseph Murphy, Mrs. Hilton McKee, Mrs. George M. Luhn, and Mrs. John Knuebel. We are delighted to welcome Mrs. Parmly and her committee to the N. C. A. family and look forward to meeting them all—we hope this spring at the annual meeting.

In Houston Mrs. G. H. Morris, with the cooperation of Bishop and Mrs. Quin, made all the plans for Mrs. Wedel's visit. The meeting was held at Autrey House and was attended by 200 persons, some present N. C. A. members and Girls' School alumnae, and many whose interest was aroused by general announcements of the program. In connection with the general meeting an organization meeting had been arranged and Mrs. Morris accepted appointment as the chairman for the Region of Southeastern Texas. Mrs. Morris has appointed an executive committee to work with her in Houston. Because of the extent of this region and the widely separated interests of Houston and Austin, a co-chairman is to be named for Austin and its immediate vicinity.

The Houston Committee includes Mrs. John M. Johnson, Mrs. Kenneth Dale Owen, Mrs. Olaf LaCour Ol-



Mrs. Frank G. Trau, Northeastern Texas Chairman

sen, Mrs. William A. Kirkland, Mrs. Thomas H. Hale, Mrs. Roderick M. Montgomery, Mrs. Haylett C. O'Neil Jr., Mrs. Hiram Salisbury, and Mrs. John D. Kelly.

Mrs. Wedel's third stop was Dallas, where N. C. A. members living in the Dallas-Fort Worth section had been invited to attend a meeting at St. Matthew's Cathedral. Dean Gerald C. Moore of the Cathedral, and his sister, Miss Kathleen Moore, were most gracious and helpful in assisting our Northeastern Regional Chairman, Mrs. Frank G. Trau of Sherman, with arrange-

Chapter Resolution Gives Impetus To Conservation Program in Close

THE fifty-seven acres of the Washington Cathedral Close, with its fine stands of forest trees, broad lawns and beautiful gardens, offer a unique opportunity for the practice and propagation of the doctrine of conservation of our natural resources. On these same acres are the three Cathedral schools where hundreds of children study in the shadow of a great Cathedral which constantly proclaims the God who is the giver of all the natural beauties which surround them.

Recognizing the significance of this situation the Cathedral Chapter, at its first 1950 meeting, adopted a resolution on conservation:

WHEREAS: The Chapter of Washington Cathedral is mindful of the fact that the cause of conserving the nation's natural resources should be of serious concern to the churches and schools of the land, it hereby declares:

1. That it affirms its own belief in the importance of this cause, first of all on religious grounds. "The earth is the Lord's"; hence the conservation of God's gifts of creation is a duty laid upon Christian conscience.

2. That, further, it desires to give expression to its concern for the cause of conservation by way of its own stewardship of the natural beauties of the Cathedral Close—by conserving our heritage of trees and soil, by wise channelling of the rain-fall on our hillsides, and by offering sanctuary to the birds which nest in our forest reserve.

3. That, further, it will enlist the Cathedral Schools in bringing to the attention of coming generations the vital importance of conserving the nation's natural resources by way of emphasis in classrooms, in science and

in related subjects, and by way of supplementary lecture and field projects.

BE IT RESOLVED: That a copy of the above affirmation be sent to the Headmaster of St. Albans School for Boys, the Headmistress of the National Cathedral School for Girls, the Headmistress of the Beauvoir Elementary School, the Chairman of the Building Committee, the Chairman of the Landscape Committee, the Superintendent of Buildings and Grounds, the Superintendent of Gardens, and All Hallows Guild.

Tree Planting on May 15

Shortly after passage of the Resolution Canon Martin, St. Albans headmaster, and Miss Turner, Girls School principal, announced an essay competition open to the students of both schools. The subject is "Conservation of Natural Resources" and the winner will be awarded a gold medal.

Announcement of the winner will be made at a special Rogation Service to be held the Monday following Rogation Sunday in the Cathedral for the student bodies of both upper schools. Immediately after the service the congregation will go to two previously designated spots in the Close where a tree will be planted in the name of the graduating class of each school. Markers bearing the class numerals will later be placed on the trees. Student planting of trees in the Close has become an annual event and over the years these young trees will take the place of some of the ancient giants which have stood here since long before the Cathedral began to rise above them.

ments for the meeting, which was very well attended. Unfortunately, one of the most virulent types of Texas ice storms broke the day before the meeting and Mrs. Trau, who had given up a trip to Washington in order to take charge of this meeting and assure its success, was completely cut off and unable to reach Dallas. But the fine preparatory work she had done was well rewarded by the interest and enthusiasm shown by the more fortunate who were present.

The last step for Mrs. Wedel was Austin, where Mrs. Percy Pennybacker, with the cooperation of Bishop

Hines, planned an evening meeting at the Church of the Good Shepherd, the Rev. Thomas M. W. Yerxa, rector.

N. C. A. is very much in Mrs. Wedel's debt for the splendid work she did for the Association and the Cathedral during this trip. Few persons would have the stamina to undertake so much travel in so little time, and even fewer could keep up the inspiring and heartfelt enthusiasm which is Mrs. Wedel's special talent and sincere tribute to the Cathedral whose story she tells so well.

'God, Man and the Hydrogen Bomb'

IN response to "an earnest, prayerful invitation" from the Rt. Rev. Angus Dun, Bishop of Washington and President of the Washington Federation of Churches, fifty or more ministers of many different denominations attended a celebration of the Holy Communion in Washington Cathedral on Ash Wednesday at a service which opened a day-long series of special meditations, prayers, and discourses on "God, Man and the Hydrogen Bomb." The service, although open to the public, was especially planned for all Christian ministers who, "as leaders of Christian people in the Capital of our Nation are called to a deep self-searching and to prayer for God's guidance in order that we may call our people to a like self-searching and prayer for guidance." As the ministers, wearing the robes they are accustomed to use in their own churches in order to emphasize that they were present as representatives of many faiths, filed into the Great Choir, the scene epitomized the Cathedral's mission to be in truth a house of prayer for all peoples and a sounding board for the proclamation of Christ's Gospel from the Capital of the land.

Bishop Dun preceded the Communion service with a Prayer for Ash Wednesday and Washington's Birthday written by Dean Suter:

Almighty God, Maker of the universe, Governor of nations, Father of all: We stand before thee in this time of peril and perplexity, our hearts failing us for fear, our minds groping in darkness. Out of the deep we call unto thee, O Lord hear our voice.

Thou hast given us power of brain and craft of hand to cleave the very core of earth, O Thou who didst make the round world so fast that it cannot be moved. Shall Man, thy child, unlock what thou hast wrought? Before this awe-ful gift we are ashamed. Yet Thou, O Lord, gavest us this knowledge, and thou art holy, thou art faithful, of purer eyes than to behold iniquity, and in thee is no variableness.

Look with pity, we pray thee, upon the sin of the whole world.

Lead us, Eternal One, into thy meaning for us and our world; open to us the secret place of thy heart, that we may learn the truth.

Guide our leaders; purify their motives and their aims, that they may be led of thee. Guide our people; speak thy Word to every heart and mind and will, that, so led and so purified, our Nation may rise to achieve thy victory, not ours, and the Nations we fear may win not their victory but thine; for in thy will is our peace, even as in thy Fatherhood all are embraced whom thou hast made, O Lord Most Holy, O Lord Most High. Amen.

This note, the plea for guidance under the burden of a great fear, was repeated again and again throughout the day. Marquis Childs, newspaper columnist, spoke particularly of the failure of the Nation's leaders to speak; to say that "we do this with reluctance and hesitation; that we would welcome a chance to try once again to come to terms with the other half of the world; that we have not forever slammed the door to a new exploration of the potentialities for world peace." "It may be unrealistic," he concluded, "to expect miracles in the kind of world in which we live. But surely it is not too much to expect faith and conviction. In tragic silence we wait for our leaders to speak."

Speaking early in the afternoon, following a series of half-hour intercessions and meditations which continued throughout the day under the leadership of members of the Cathedral clergy staff, Senator Henry Cabot Lodge, Jr. of Massachusetts emphasized as Mr. Childs had done, that this Nation's strength is not only material and physical.

"Let us not forget," he said, "that what makes America is not its ability to produce the munitions of war or even the capacity to put huge armies, navies and air forces into the field. The thing that gave birth to America and that has guided us through many dangers in the past is our adherence to the things of the spirit—our belief in the worth of the individual."

"Now more than ever must our belief in God, our cherishing of man as a being made in the image of God, inspire our efforts, be a light in our darkness and a liberator of our souls from ignoble fears."

The final service of the day was addressed by the Rev. Clarence W. Cranford, minister of Calvary Baptist Church, Washington, and Bishop Dun. Declaring that

"science and invention cannot save us," Dr. Cranford said that the future destiny of man on this planet depends on how soon and how well mankind learns two lessons: 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind,' and 'Thou shalt love thy neighbor as thyself.'"

Bishop Dun Speaks

The concluding address, by Bishop Dun, opened with the words, "We have taken as a kind of watchword for today this sentence, 'Under the judgment of God we seek light in our darkness and freedom from ignoble fears.'"

"None," he continued, "will deny the darkness. It is the darkness of fear. We face an ugly, unclean thing called the Hydrogen Bomb. To look upon it with open eyes is to be afraid. It means Death; not only personal death, which we all face in any case, but Death to the beauty and decency and good life we seek to build together. . . .

"The darkness we face is the darkness of perplexity. It is the darkness of men who are lost and see no road that leads to life. Our leaders, who bear heavy responsibilities on behalf of us all, tell us in effect that they can see no way save the broad way that leadeth to destruction. There is One who speaks in this place, saying: 'They that take the sword shall perish with the sword.' . . .

"Some say we must straightway have World Government. To which the answer is made that we do not possess the community of life and the slowly-built sense of belonging together on which alone government must rest.

"Some say we must buy peace at a great price, but a price far less than the price of war. To which the answer is made that we cannot buy peace.

"Some say we must talk again with those who fear us and whom we fear. To which the answer is made, 'Of what use is it to talk with those whose talk is double talk?'

"There are even Satanic voices which whisper, 'We're already at war. Let's have it over.' To which the only decent reply is, 'Get behind us, Satan.'

"We walk in the darkness of perplexity and do not find the narrow way that could lead to life. . . .

"We know that the Hydrogen Bomb is not at the heart of our trouble, nor the bomb that fell on Hiroshima nor the unrelenting fire we can rain on our enemies and they can rain on us. It is Man who is the problem.

"If the One who speaks to us in this place says to

us Americans, 'Thou hypocrites, first cast out the beam out of your own eyes; and then shall you see clearly to cast out the mote of your brothers' eyes,' we are disposed to say, 'Good Lord, your extravagant language needs correction. We admit that we have a few specks in our eyes. Everything is not perfect among us. But surely the beams are in the Russian eyes.'

"Even if in the sight of God Himself our rightness is as far superior to the Russians' wrongness as we think it is, we are not good enough to harbor complacency. In the trials of our time every American who lives irresponsibly, who seeks his own gain without counting the cost to others; every politician who plays recklessly for partisan advantage or his own advancement; every injustice in our common life, every hypocrisy in our democratic professions, weakens us and makes us less ready to lead the world out of darkness into light.

"We have gathered here today, not in the fear of men, but in the fear of God. That does not mean in fright before God. It means in the reverent awareness of His judgment. We believe truly—God helping our unbelief—that in the fear of God—in that sense—is the beginning of wisdom. We have listened to the testimony of men and are grateful for it. But most of all we would hear God speaking to us and to the people of this whole land, if by any means our ears might be opened.

"What is He trying to say to us?

"Surely He is trying to say what He has said to men in other times of darkness and fear and perplexity.

"Surely He is seeking to say to us as He has said to men in other times, 'Do not expect of Me some easy miracle or sign that shall cost you nothing in self-scrutiny or sacrifice or repentance. There is no way to peace save the way of righteousness. Do you walk by that difficult and narrow way? Have you Americans tried much prayer, you churchmen, you statesmen, you congressmen? By prayer I do not mean a kind of frightened mass-pressure on Deity to get you out of your hole. I mean the disposition of the heart and will which can truly say, 'Our Father—Father of us all—thy will be done—not ours.' Then you will be able to go on, 'Give us—all of us—our daily bread.' For you will know that to Me the daily bread and the security and the freedom of all those others are as important as the daily bread and the security and the freedom of you Americans. You might even be able to go on to 'Forgive us as we forgive.'"

"We shall pray that America may be strong, strong in arm and strong in courage, resolved to make no final

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St. Paul's of Los Angeles:

The Cathedral With the Deceptive Foundation Stone

By BLACKMER HUMPHREY

"ST. PAUL'S CATHEDRAL," says the foundation stone. "1865."

So when was this building constructed?

The question sounds like the old joke, "Who is buried in Grant's tomb?" But this time the obvious answer is wrong.

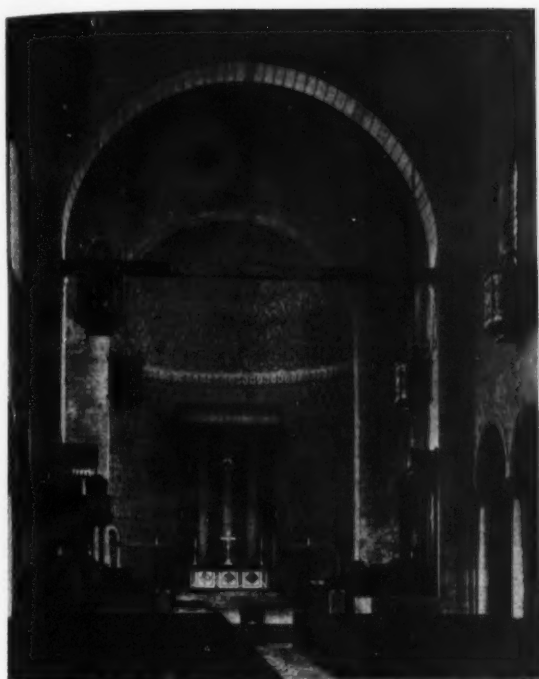
Look again at the foundation stone. Nature, as if jealous of the sculptor's ornamentation, has etched its own design over his. The erosion has practically obliterated a second date. You can make it out, though, if you have a fairly good imagination, and know that it ought to be 1923.

In 1923 and 1924 the Diocese of Los Angeles of the Protestant Episcopal Church built this cathedral, to replace an earlier structure. The chief architectural inspiration for the new building was a still earlier one—the Church of San Michele Maggiore at Pavia, built in 1117. That means that St. Paul's is the Italian Romanesque style; but its stucco walls and red tile roofs seem right at home in the land of California Spanish. The cathedral's immediate vicinity, though, is a drab downtown district, in which it forms a haven of beauty. Although the building may differ little in appearance from a twelfth-century structure, its architects (Johnson, Kaufmann, and Coate) and contractor (Peter Hall) made use of modern construction methods,

using a steel frame and artificial stone (made in Los Angeles). The floor of the Nave is Batchelder tile, another Los Angeles product, except under the pews, where there is cork tile. The Sanctuary floor is Escalette marble. The electric lights are housed in elaborate lanterns, made in Los Angeles. Decorative grillwork in the walls covers the ventilator openings. The episcopal throne is decorated with carved wooden panels, partly the work of some Oberammergau passion players, who were brought to this country to make them. The altar has a geometric yellow-and-white design of Siena and Alabama marble. Behind it hangs a rich dossal of deep red and yellow. Around and above that, the wall and half-dome of the apse have been painted in imitation of Byzantine



St. Paul's Cathedral and its adjoining buildings are a haven of beauty in downtown Los Angeles.



The High Altar, St. Paul's Cathedral, Los Angeles.

mosaic. The result is not a tawdry counterfeit, but a delicate, intricately designed decoration of dull blue and yellow.

The original ground plan is displayed in the narthex of the cathedral, and printed in the Rev. Arthur Cotter's descriptive pamphlet on the building, but this map is as deceptive as the foundation stone. In addition to the cathedral itself, it indicates an adjoining chapel, offices, and other rooms. These places do exist—but not as shown in the original plan. It was revised, so that the chapel might have a facade towards the street, flush with the facade of the main church, and connected to it by a cloister. The offices were shifted to the rear, so that they are reached from the street by crossing through the cloister and a small courtyard, or, in California, patio.

A tablet inside the chapel identifies it as St. Columba's Chapel, built by the bequest of Melmon L. Fletcher, in memory of himself and his wife Georgine, and consecrated in 1935. (You may believe its foundation stone: "A.D. 1934.") The architect was Carleton Monroe Winslow; the builders, Carl and Walter Escherich.

Another memorial, almost hidden in a corner of the

patio, consists of a portrait of St. Francis. It is made of glazed tiles.

A new bishop of the diocese was consecrated at the cathedral on April 21, 1948.

Although it was a Wednesday morning, more people came than could be seated in the main church. The crowd filled both the church and the chapel, where the proceedings were to be relayed over a public address system. People were still standing in the narthex and on the steps outside when the ecclesiastical procession started. First, led by a crucifer, came the choir, marching from the robing rooms, out through the patio, and onto the sidewalk, and there swinging around so as to go in the main entrance of the cathedral. The choir was followed by the master of ceremonies, the chancellor, the treasurer, lay members of the cathedral chapter, lay members of the executive council, lay members of the standing committee, civic and religious dignitaries, lay readers, postulants and candidates, and members of religious orders. These made up the first of three groups, each led by its own crucifer. The second included the master of ceremonies, representatives of educational in-

(Continued on page 33)



Dignity and strength characterize the architecture of this side aisle in St. Paul's Cathedral.

Patriotic Societies' Flags Contribute Interest and Beauty to Cathedral

By ELIZABETH WATERS CLARKE

THE Hall of Flags, in the ante-chapel just outside the Chapel of the Resurrection, houses one of Washington Cathedral's least known, but most interesting collections of Americana. A unique contribution to the Cathedral's collection of flags, which includes those of every state and possession, these banners commemorate many incidents in American history, from early colonization days to the close of the second World War.

These flags are the emblems of many patriotic societies—organizations whose growth tells a significant story. A few of them date from our earlier history, but by far the greater number came into being during the last quarter of the nineteenth century, when the nation had, at last, a period of comparative quiet after its first century of nearly constant turmoil, either upon the domestic political front or in actual warfare. It was as if the country, having been so recently torn by bitter internal conflict, was seeking some ground of compelling common interest. That "common ground" was found in a renaissance of pride in its own life-story. Men and women everywhere were turning toward earlier times; inspired by a national pride. This impulse has continued in the formation of more recent organizations, and the members of these as well as their predecessors have a real indebtedness to those who worked to bring to light the truths of our country's history, our dramatic and heroic past; for as a young people, we have real need of historic perspective.

There are, also, several orders which bring out the European lineage of the American colonists whose Old World connections are provable. These organizations have made a definite contribution to the education value of the whole movement.

Inexperience in the work of organizing led, occasionally, to conflict between groups having much the same objectives; but those differences being adjusted, their common, over-all patriotic purposes—historical, com-

memorative, restorative, and educational—have emerged. Those objectives have been served by every one of the organizations. Achievements of the smaller groups have been, perhaps, less spectacular than those of the larger; but all of them have worked zealously and effectively, and should share in the gratitude of the generations to come.

Purpose and Membership

It is thus that the Order of the First Families of Virginia 1607-1620 celebrates the first English colonization of what is now the United States, beginning with the landing at Jamestown on May 13, 1607. Recognizing that the settling of Virginia by Englishmen was in accordance with the deep-laid design of that great statesman, Sir Philip Sidney, the Order was founded to perpetuate the memories of those men and women who undertook its execution. Sir Philip had foreseen that Spain, then all-powerful upon the Continent of Europe, would, when she had completed her design for the conquest of the Low Countries, turn upon England; and he urged that England "... invade, possess and inhabit some well-chosen haven" in America as a refuge for her people. Accordingly, a corporation was formed for the settlement of "The Southern Colony"—Virginia.

Eligibility for membership in the Order comes by direct descent from a settler in Virginia during the period when the corporation was operating, 1607 to 1624; or from a holder of stock in the venture. Its colors have been presented to the Cathedral in the Capital of the Nation whose founder it honors.

The coming of the Pilgrims to Plymouth, in quest of religious liberty, is memorialized in the Society of Mayflower Descendants, organized on December 22, 1894, eligibility to which comes from lineal descent from a passenger on that historic voyage. Its objects are, in part, "to perpetuate the memory of the Pilgrims, passengers on the Mayflower, who landed at Plymouth, Decem-

ber 21, 1620; to preserve their records, their history and all facts relating to them. . . ."; and, to this end, the Mayflower Compact is particularly cherished by the Society. Drawn up at the conclusion of the voyage, and signed by each of the forty-one "Pilgrim Fathers" abroad, it was a charter of civil rights, and was the basis of the Plymouth Colonial government. It has been called "a milestone in humanity's march on the road to civil liberty."

These comers to "New England" were literally pilgrims, having already sought religious liberty in another country; but their desire for political freedom as Englishmen, with religious liberty, led them hither. The Society's flag was placed in the Cathedral on October 23, 1938.

In the Colonial Daughters of the Seventeenth Century, organized by seven women in Brooklyn, New York, on May 4, 1896, eligibility comes from ancestors of that first century of colonization. It is dedicated ". . . to the memory of these brave and hardy men who assisted in establishing the Colonies of America, and imperilled their lives and interests in the various Colonial Wars from May, 1607, to December 1699, and who rendered other distinguished services, laying those foundations upon which the Republic of the United States of America was established. . . ." Its banner was presented to Washington Cathedral on January 10, 1949.

Colonists Honored

Others who came with the purpose of permanent home-making are commemorated in the National Society of Sons and Daughters of Pilgrims, whose emblem was presented on April 21, 1949. The Society was organized in Providence, Rhode Island, on December 21, 1908, and was chartered a year later. Eligibility, as the requirement has finally been adopted, comes by direct descent from any settler of any one of the colonies, between the years 1620 and 1700.

The Society of Colonial Dames of America, instituted in New York by a number of prominent women of that city on May 23, 1890, calls itself "The original society, the earliest patriotic and genealogical society ever founded by women." The membership is composed of women of distinguished Colonial lineage, and the society was formally named "Colonial Dames." It grew rapidly, and its membership very soon extended into other states.

Among its declared objectives are ". . . . to diffuse information on all subjects concerning American history, and to cultivate a spirit of patriotism and reverence for the founders of American Constitutional history." Its

pennant has hung in the Cathedral since December 1, 1938.

Another circle of Colonially-minded women held a meeting in Philadelphia on April 8, 1891, when the National Society of Colonial Dames of America came into being. Its purpose was, likewise, to bring into historic perspective the Colonial era and its great person-



Ankers Photo

The Hall of Flags, in the ante-chapel outside of the Chapel of the Resurrection, displays the banners of many patriotic societies.

alities, "from the settlement of Jamestown on May 13, 1607, to the first battle of the Revolution, at Lexington, on April 18, 1775." Appropriate eligibility provisions were adopted; and very soon affiliated societies were formed, one in each of the other Colonial states and one in the District of Columbia. Thus was constituted the National Society; and in 1896, associate societies were authorized in the non-Colonial states. On April 19, 1936, the Society presented its flag to the Cathedral. It was on May 9 and 10, 1893, in the Governor's Room in the City Hall in New York that the men's group, the General Society of Colonial Wars, was organized. Its members are descended from those who served as mili-

The Cathedral Age

tary or naval officers, or as soldiers, sailors or marines, as privateersmen under the authority of the Colonies in any Colonial war, or in any war in which the Colonies enrolled men, from the settlement at Jamestown to the Battle of Lexington; or who served in one or more of a large number of important civil offices. There is an eligibility provision for one collateral descendant from each ancestor who has no lineal descendant. This Society, also, has given a flag to the Cathedral's collection.

A newer society, having for its purpose the memorializing of the American colonists upon a somewhat wider eligibility basis than had those groups already functioning is the National Society Daughters of the American Colonists. Organized on April 25, 1921, its membership is composed of women descended from "ancestors who rendered civil or military service in any of the colonies prior to July 4, 1776." Its banner was presented on April 15, 1934.

Another of these younger institutions is The National Society Daughters of Colonial Wars, which memorializes "those colonists who took active part in the civil or military affairs of the Colonies up to the period of the Revolution." Eligibility comes through lineal descent. The Society was incorporated in Massachusetts on May 27, 1921, and its emblem placed in the Cathedral on October 13, 1947.

Unique Privilege

The order of Descendants of the Signers of the Declaration of Independence, organized on July 4, 1807, has declared its objective to be "to perpetuate and cultivate a spirit of unselfish patriotism by memorializing that band of patriots who pledged their lives, their fortunes, and their sacred honor" in that sublime gesture, the Declaration of Independence. Lineal descendants of the signers, over twenty-one years of age, are eligible for membership, and children may be enrolled in junior membership, to become full members upon reaching majority. This is said to be the only organization which is permitted to meet in Independence Hall; and its meetings are held there or in Bruton Parish Church, at Williamsburg, Virginia. The emblem was presented on October 29, 1932.

The National Society Daughters of the American Revolution has functioned since October 11, 1890, when eighteen women met in the home of Mrs. Mary S. Lockwood, in Washington, D. C., for the purpose of forming a woman's organization of descendants of American Revolutionary patriots. At that meeting, eleven women paid dues, a constitution was adopted, and Mrs. Caro-

line Scott Harrison, wife of the President of the United States, was elected president-general.

All this came about after many months of earnest discussion among a number of patriotically inclined and very determined women of Revolutionary ancestry. It was a self-imposed task of no small proportions to these totally inexperienced women. Congress issued a charter for the Society on May 5, 1896 and Miss Eugenia Washington, great-grand-niece of the General, and a leader in the movement, became national member Number One.

In the ensuing fifty-nine years there has been a phenomenal growth in membership, reaching out through 2,654 local chapters, into every state and territory of the Union, and into several foreign countries. Its physical properties attest its material growth, but its spiritual significance can be better grasped from the titles of its twenty-six national committees, all engaged in civic and patriotic work. Its emblem hangs in the Cathedral, having been presented on April 17, 1933.

To Train Citizens

The Children of the American Revolution, the first national society devoted to the cause of the child, was taken under sponsorship by the National Society of Daughters of the American Revolution, in 1895. Its eligibility provisions and its objectives are in conformity with those of the adult group, and its activities have been carefully made to be consistent with the requirements and the limitations of childhood. It is designed to be "a training school for future loyal American citizens." At the age of twenty-one years, members may be transferred to full membership in the National Society of Daughters of the American Revolution or in the National Society Sons of the American Revolution. Its emblem was presented to the Cathedral on April 14, 1935.

The order of The Daughters of the Cincinnati was instituted in 1894 with the purpose: "To renew and foster among its members the friendships formed and cemented amid the trying ordeals of the Revolutionary War, in the camp and on the battlefield, by their ancestors, who, by wise leadership and sturdy bravery, achieved the independence of the American Colonies, and established the Government of the United States." Descendants of the original society of the Cincinnati, as instituted May 13, 1783, are eligible; but the provision is broadened to include descendants of officers who died in the service, and whose offspring were eligible at the time of the Institution; and descendants of persons

who died prior to the formation of the Society of the Cincinnati, but whose services would have entitled them to eligibility. Their banner was presented on April 10, 1932.

The National Society United States Daughters of 1812 was organized in New York on January 8, 1892, the seventy-seventh anniversary of the Battle of New Orleans. It commemorates that series of historic events between the close of the Revolution and the actual end of the War of 1812, those thirty-odd years when the young republic was obliged to fight on many fronts, not only for its very existence, but for the right to be taken seriously by the other nations. Its troubles were manifold. First, the citizenry was not disciplined to Federal authority, as seen in Shay's Rebellion in Massachusetts, and in the Whiskey Rebellion in Pennsylvania. Then there were the series of "wars" with the Indians on the West and on the South; the war with France; the troubles with the pirates of the Barbary States, resulting in the war with Tripoli; the Burr Conspiracy; the Embargo incidents, and, finally, the War of 1812 with England, to establish our rights upon the high seas. It is all of this which the Society commemorates and eligibility to membership comes from an ancestor who rendered civil, military, or naval service to the United States in any one of that series of episodes. Its flag was given to Washington Cathedral on April 26, 1939.

During the war with Mexico, 1846-1848, patriotic women throughout the country banded together as "The Camps Contraris" to render aid and comfort to the men at the front. Among their self-appointed duties were writing to the soldiers, looking after soldiers' families, and visiting returned soldiers who were ill or wounded. The war over, the women continued to visit the men in hospitals, and were active in procuring pensions for veterans, and in giving assistance in all possible ways.

With the passing of time, the duties of the "camps" dwindled, though some of them continued to operate as long as there were veterans to be looked after. One of the camps, in Washington, D. C., descendants, all, of officers of the war, re-organized as "The Guadalupe Club of 1848," with the object of commemorating the signing of the peace treaty at Guadalupe Hidalgo on February 2, 1848, and other historic events growing out of the war.

In 1948, the club voted to disband, and its flag was presented to the Cathedral in November of that year.

Later Societies

Descendants of the Union soldiers of the War Between the States are organized into several societies, one

of which, The Dames of the Loyal Legion, was instituted on May 11, 1899. Its purpose is "to foster the spirit of patriotism and to cherish the memory of those men and women whose distinguished services during the Civil War so largely aided in preserving the integrity of the Government of the United States of America, and also to maintain the historical truths of that period."

Eligible to membership were mothers, wives, widows and lineal female descendants of the members of the Military Order of the Loyal Legion of the United States, and of commissioned officers of the regular and volunteer forces of the United States during the Civil War who were, themselves, eligible to membership in the Military Order of the Loyal Legion. Provisions are made for collateral descendants, under certain conditions. The flag was presented on May 4, 1944.

An early comer to the Cathedral collection of flags was the emblem of the National Society Daughters of the Union, placed on April 16, 1937. These daughters are one of the several women's orders which grew out of the need of the hour for co-ordinated patriotic service, during and following the War between the States. Though the Society has never been large in numbers, it has carried on in a number of worthwhile projects.

The flag of the United Daughters of the Confederacy was given to the Cathedral on April 18, 1935. The Society evolved from groups, more or less organized, throughout the Confederate States of America during the war of the sixties, and the Reconstruction period following, for the relief of their fighting men and for the civilian population. These women performed every domestic service, every farm labor, taught school, held religious services, gave nursing and medical care, dug graves and established camps and homes for needy veterans. Everywhere, all over the South, was stark want, which these groups labored to relieve at the same time, through memorial committees, taking care of their war memories as best they could.

Manpower being critically depleted, the women carried the economic burden. Gradually, there came about something of co-ordination among the groups; and so, on September 19, 1894, at Nashville, Tennessee, the national society came into being. Its final name was adopted the next year at its meeting in Atlanta.

Eligibility for membership comes from lineal or collateral descent from men who gave honorable service to the Confederacy, civil or military; or by lineal descent from women who gave aid. The society has given zealous service to the United States, in war and in peace, throughout its history. Meetings are opened with the

pledge of allegiance to the flag of the United States of America, followed by a salute to the Confederate flag "with affection, reverence, and undying remembrance."

Varied Qualifications

Three organizations represented here are highly patriotic in motif, without the hereditary feature. The Society of Sponsors of the United States Navy was founded in 1908, largely upon the initiative of two quite young women, Miss Keith Frazier, daughter of Senator Frazier of Tennessee, and sponsor of the United States armored cruiser, "Tennessee" and Miss Mary Campbell, sponsor of "The Birmingham."

Those eligible for membership are women who have bestowed names upon vessels built for the United States Navy as a part of its fighting craft, or who have sponsored such vessels. The objects of the Society are to cultivate a love of country and its form of government; to foster pride in the achievement of the United States Navy; to promote popular sentiment for its development and support, and for certain benevolent activities.

Among the society's achievements are publication of two volumes of "Ships of the United States Navy and Their Sponsors"—a third volume being in preparation—giving a brief history of all combatant ships of the Navy since 1797; and a scholarship welfare program with a main objective of scholarships for sons of deceased Naval personnel, preparing for the Naval Academy.

Seats are reserved for members of the Society at the annual service dedicated to the Navy, at the Cathedral; when its flag and the National Colors are brought in by two sailors from the Washington Gun Factory. Its colors were presented to the Cathedral on February 16, 1936.

The Military Order of World Wars came into being as "The American Officers of the Great War," in Detroit, very soon after the signing of the Armistice. Its name was changed in 1920 to "Military Order of the World War," and in 1943, its constitution was amended to make eligible officers of the Second World War, and "war" was made plural. Eligibility is extended to male citizens of the United States who had honorable service as commissioned officers in the Army, Navy, Marine Corps, or in the Coast Guard of the United States during either of the World Wars, and to their male descendants over eighteen years of age.

Its objectives: "To cherish the memories and associations of the World Wars waged for humanity; to inculcate and stimulate love of our Country and the Flag;

ever to maintain law and order, and to defend the honor, integrity, and supremacy of our National Government and the Constitution of the United States; to foster fraternal relations between all branches of the military and naval services; to promote the cultivation of military science and the adoption of a consistent and suitable military and naval policy for the United States; to acquire and preserve records of individual services; to encourage and assist in the holding of commemorations and the establishment of memorials of the World Wars; and to transmit all of these ideals to posterity." There are expressed the additional purposes of aiding in the rehabilitation of men returning to civil life from wartime service and of encouraging in its members in civil life those qualities of leadership which marked the services of these men in war. The order has an impressive record of civic accomplishments. The flag of this Order, too, hangs in the Cathedral.

The Fleet Reserve Association was chartered in Philadelphia, in 1924. Membership is restricted to men of the enlisted ratings or ranks of the regular United States Navy or Marine Corps with six years or more of active Federal service in the armed forces of the United States, or to men transferred to the Fleet Reserve, Fleet Marine Corps Reserve, or to the retired lists of the regular Navy or Marine Corps. Membership in the Association ceases with the termination of such service except by honorable medical discharge; but the many members who have been advanced to officer rank are permitted to retain membership in the association.

Its purposes: "With reverence for God and country and being ever mindful of the glorious traditions of the United States Navy and Marine Corps; our duty to uphold and defend the Constitution of the United States of America; our responsibility to aid in maintaining adequate naval defense for our beloved country; our desire to assist in obtaining the best type of American manhood for our Navy and Marine Corps; our interest in the welfare of the men who served and are serving in the Navy and Marine Corps; our devotion to our shipmates in good fortune or distress; our reverence for the memory of our departed shipmates; we associate ourselves together. . . ."

Provision is made for assistance by the Association for any members and their families who may be in need; for assistance in recruiting for the Navy; for assembling for social intercourse, and for the purpose of keeping the members informed on Naval affairs, in order to serve loyally the nation and the Navy. The association's emblem has been presented to the Cathedral.

SPRING, 1950

*"Raise your joys
and triumphs high ..."*



Easter morn! How fresh the blooms, how blue the sky, to remind us that above and beyond us shines the everlasting grace of our Lord! How thankful we should be that in this land of liberty we may still sing to Him who rose on Easter Day!



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The National Cathedral Association At Work

Boston Committee Presents Handel and Haydn Society

Two performances of Handel's *Messiah* were presented by the Handel and Haydn Oratorio Society in Boston Symphony Hall early in December under the sponsorship of the Boston Committee of the National Cathedral Association, Mrs. Richard B. Hobart, chairman, and Miss Margaret Emery, co-chairman. This pre-Christmas presentation, under N. C. A. auspices has become a Boston tradition, and is an outstanding example of what can be done to tell the story of the Cathedral in a large city.

The attractive programs, which were in charge of Mrs. William C. Hitchkin, are introduced by a message on the Cathedral from Bishop Dun, and include, in addition to the concert program itself, a page describing the National Cathedral Association, one devoted to the three Cathedral schools, others listing patrons and patronesses' names, the Massachusetts N. C. A. committees, and numerous and varied paid advertisements.

During the intermissions members of a committee headed by Mrs. Ramsdell Harwood and Miss Louise Condit, sold Cathedral merchandise at attractive tables set up in the hall. Members of the Massachusetts Committee were stationed at the tables and a group of young girls sold specially packaged articles from the Cottage Herb Garden, carrying their wares throughout the hall.

Although few other N. C. A. committees are presently able to undertake a Cathedral benefit of the magnitude of this annual Boston program, all can appreciate the spirit which animates it, and Bishop Dun's expression of it in his message:

"Like the music you are hearing, Washington Cathedral is a beautiful work of human art. There is beauty in the wooded slopes leading up to the Pilgrim Steps and in the walled garden that lies just south of the Cathedral's slowly rising walls. There is beauty in the strong, pure colors of the glass, the upreach of towering

pillars, in the delicacy of stone tracery. There is beauty in the harmonies of the great organ and in the blended voices of singers. There is still greater beauty in Him who is proclaimed and honored here.

"All beauty is given a new dimension when it is fashioned and seen not simply as something for men to see or hear, but as an offering to God. All the beauty of



Mrs. Richard Hobart

Washington Cathedral is an offering. And the record is that what is truly offered to God is used by Him to bless His people."

The executive committee has now moved into plans for the spring membership drive, at the same time making a special effort to bring the present membership for the region up to date. Boston's share in raising total N. C. A. membership to 25,000 means doubling its Regional membership, and the committee wisely decided to begin early. Among the special group efforts planned to arouse interest in the Cathedral is a joint meeting of all Episcopal church congregations in Cambridge. This will be held in April and the motion picture will be shown.

Outlining her plans in a letter written early in February, Mrs. Hobart concluded, "We want to make a fine record for the Cathedral. Many of our committee are away or sick, alas—but we do not lose hope of final success."

* * *

N. C. A. Activity Increasing

Mrs. Ashbel T. Wall, Regional Chairman, reports a very successful Cathedral benefit, with bridge and canasta parties held in four different homes, two in Providence itself, one in Newport and one in Wakefield, one the same afternoon. In addition to selling tickets for tables this committee sold a number of Christmas cards, children's books from the Cathedral Book Shop, and Herb Cottage articles.

Another Rhode Island project which other chairmen might adopt is the mailing of a letter to every rector in the Region, describing the Cathedral slides and motion picture and giving the name and address of a committee member who will arrange to present the slides or show the motion picture. This is not only fine long term publicity, but also a good will builder for the Cathedral.

* * *

Southern Ohio Benefit

A special fund, offered for the general needs of the Cathedral, was raised in Cincinnati a few weeks ago by the National Cathedral Association. Led by Miss Mary Johnston, chairman for the Region of Southern Ohio, and formerly second vice president of the Association, and Mrs. Perrin March, Cincinnati area chairman, the Committee sold coupons for a benefit performance of *Ice Capades*. Careful planning and hard work, coupled with vigorous publicity campaign made the event successful. Coupons, which could be applied against the price of an admission ticket, were sold by a committee headed by Mrs. Wilford N. Wright, who also arranged

for continuous bus service from the center of town to the arena on the afternoon of the Cathedral benefit performance.

Other members of the sponsoring committee were: Mrs. James Y. Deupree, Mrs. Edward M. Thayer, Mrs. George Lathrop Williams, Mrs. Murray Shoemaker, Mrs. Clark B. Firestone, Mrs. James A. Farm, Mrs. H. Albert Lackman, Mrs. Chester Drury, Mrs. Louis Osborn, Mrs. Emma Farley, Miss Catherine Morrison, Mrs. Walter Tangeman.



Miss Mary E. Johnston

This entire project, which was certainly a major undertaking, was decided upon about twelve hours after Miss Johnston discovered that it could be done, and the energy and dispatch with which she rallied her committee and planned her publicity program, including placing transcriptions of Cathedral talks and interviews on local radio programs and arranging for Cathedral literature to be available to the *Ice Capades* audience, is

typical of the leadership she has given in N. C. A. work in her own state and nationally for many years.

Stained Glass Lecture

Dean Suter, who is also the Cathedral iconographer, lectured on "The Magic of Stained Glass" at large public meeting held in the University of Pennsylvania Museum Auditorium in Mid-February. Arrangements for the meeting were made by the Southeastern Pennsylvania Regional chairman, Mrs. Roland Whitehurst of Philadelphia. Preceding the lecture the Hon. George Wharton Pepper, Cathedral Chapter member, and Mrs. Pepper entertained at dinner for Dean Suter at the Acorn Club.

* * *

Memberships First

The Chillicothe (Ohio) area chairman, Mrs. Otis Jewett Story, writes that her N. C. A. activities are picking up, with all emphasis being put on gaining new members. She has enlisted the help of several rectors in recruiting parish chairmen and pushed the sale of Cathedral Christmas cards. She asks if parish chairmen may attend the Annual Meeting at the Cathedral in May. The answer is a most emphatic YES. They will be most welcome, and as they will not be voting delegates, will have ample time to become thoroughly acquainted with the Cathedral and the other Foundation institutions.

* * *

Pacific Coast Programs

Mrs. Paul E. Freydis, chairman for Eureka, California, reports on a successful fall meeting and exhibit of Cathedral articles. She visited recently in Crescent City and there interested so many persons in Washington Cathedral that she has been invited to return and speak before the women's guild at St. Paul's Church.

* * *

N. C. A. Everyday in West Virginia

Typical of the program our West Virginia chairman carries on is the one reported in a letter received just too late for the Christmas AGE. "The St. Albans Chairman reported showing the slides to the Woman's Club, the Garden Club, and two church groups at St. Mark's during the week she had the loan of my slides. Her church school superintendent has been to see me since then, is very enthusiastic about cooperating, and plans

to have an annual program about the Cathedral in order to keep up interest. A Y. W. worker who was at the Cathedral World Fellowship Service on November 13th, came back full of enthusiasm about the Cathedral and asked me to show the slides to her Baptist Youth Group. On Tuesday, Dec. 6th, I will show them to my D.A.R. Chapter here. On Friday there will be a Cathedral Table at the St. John's Bazaar (my parish). In Wheeling, at St. Matthew's, the chairman reports many N. C. A. sales at their recent bazaar, including boxes of Christmas cards. So things are moving along nicely.

"I have just acquired a projector as a gift to our W. Va. NCA, so you can imagine how thankful I am to be relieved of the necessity for renting a projector each time when I show the slides and make talks on the Cathedral."

As we go to press for spring Miss Cork is writing of her plans for undertaking the spring membership drive, and at the same time listing the various meetings she and her area and parish chairmen are addressing on behalf of Washington Cathedral. Among other things she has interested the director of a travel bureau in bringing groups of students to the Cathedral this spring.

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Chauncey G. Parker

H. L. Rust, Jr.
Corcoran Thom
Lloyd B. Wilson

St. Paul's, Los Angeles

(Continued from page 23)

stitutions, visiting clergymen, the clergy of the diocese, the rural deans, clerical readers of testimonials, and the deputy registrar. When the second group reached the main entrance, it did not enter immediately, but split into two ranks along the route of march on the sidewalk, forming a lane through which the final group proceeded: the master of ceremonies, the litanist, the attending presbyters, and the bishop-elect, the Very Reverend Francis Eric Bloy. Following him came a number of visiting bishops, the co-consecrators, the chaplain to the consecrator, and the consecrator, the Right Reverend

Henry St. George Tucker, retired Bishop of Virginia and former Presiding Bishop.

After the service, the grand procession returned as it had come, though this time one group did not parade through the ranks of another. The marchers returned to remove their vestments; the bishops went to sign and seal documents. As the congregation came out, the patio and sidewalk filled with friends greeting each other and waiting to congratulate the new bishop. It was natural that many of his friends should be present, Bishop Bloy's promotion had not involved much change in location. Since 1937 he had been dean of the same St. Paul's Cathedral. Previous to that he had held rectorships in Reisterstown, Maryland, and La Jolla, California. He was born in England in 1904, the son of the Rev. Francis Joseph Field Bloy; moved to Arizona with his family during his boyhood; later studied for the diplomatic service, but then changed to an ecclesiastical career, in which he has now attained the position of third Bishop of the Diocese of Los Angeles.

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Washington

Cathedral

Chronicles

General Arnold Lies in State

General Henry H. Arnold, who headed the mightiest air force in the world during World War II, lay in state in the Chapel of St. Joseph of Arimathea for forty-eight hours preceding interment at Arlington National Cemetery on January 19. The body, flown to Washington from California, was brought to the Cathedral accompanied by a cortege of tanks, jeeps, and automobiles carrying numerous military and government leaders including Secretary of Defense Louis Johnson, General Omar Bradley, Head of the Combined Chiefs of Staff, Admiral Forest P. Sherman, Chief of Naval Operations, and General Hoyt S. Vandenberg, Commander of the Air Force.

Dean Suter and the Cathedral Verger, James P. Berkeley, met the flag-draped casket and its honor guard at the Way of Peace entrance. A short service was held in the chapel before it was opened to the hundreds of persons who came to pay their respects.

* * *

N. C. S. Anniversary Dinner

The National Cathedral School for Girls officially began its observation of the fiftieth anniversary year at a dinner held in mid-January at the Shoreham Hotel. More than three hundred alumnae, their husbands, and friends, attended and heard Bishop Dun declare that the most serious weakness in our schools and colleges today is their "failure to help our children and youth find a faith to live by." Bishop Dun paid particular tribute to Miss Mabel B. Turner, whose retirement, after twenty-one years as principal of the school, coincides with the anniversary year.

The other speaker of the evening was James B. Reston, *New York Times* correspondent, who declared that this generation will have to live "with uncertainty and anxiety. It is not going to be as loyal to its prejudices as we have been in the past. Error now is going to be followed by terrible judgments. The skill that must be learned now is the skill of forming objective judgments

based on the basis of a great deal of evidence, carefully weighed by critical minds."

In his remarks the Bishop called attention to the fact that among the guests was William Randolph Hearst, Jr., a grandson of Phoebe Apperson Hearst, "whose magnificent gift made possible the founding of the school," and noted that Mrs. Hearst was the founder of the first Parent-Teacher Association and of the first free kindergartens.

Mrs. Arthur Krock, an alumna of the school and wife of the chief of the *New York Times* Washington Bureau, was chairman of the committee on arrangements.

* * *

Sir Willmott Lewis Funeral

Dean Suter officiated at the funeral of Sir Willmott Lewis, retired *London Times* correspondent, for many years recognized as Britain's "unofficial ambassador" to the United States, in the Great Choir on January 6. High ranking government officials, representing the country which he had interpreted for so many years, as well as many others, attended the services.

* * *

Leads Chaplains' Retreats

The Rev. Crawford W. Brown, Canon Precentor of Washington Cathedral, represented the Episcopal faith on a team of four clergymen who were elected by the Armed Forces Chaplains Board to conduct spiritual retreats, special conferences and religious services designed to revitalize their work, for Armed Forces Chaplains in the Caribbean area in January.

The first retreat in which Canon Brown was one of the leaders was held in San Juan, Puerto Rico, beginning January 9 and ending on January 13. The second one, conducted in Balboa, Canal Zone, began on January 16 and ended on January 20. Associated with Canon Brown in conducting the retreats were Rabbi David Max Eichhorn, of New York City, who represented the Jewish faith; the Rev. Matthew Miller, of Saint Francis

SPRING, 1950

Frinary, of Brookline, Mass., Roman Catholic; and the Rev. S. A. Meckel, of the Mayflower Congregational Church, Minneapolis, Minn., Congregationalist.

* * *

Special Diocesan Services

Several diocesan services are scheduled to be held in the Cathedral during the early spring. On the last two Tuesdays in March and the first in April the Rev. Theodore O. Wedel, Canon and Warden of the College of Preachers, will lecture in the Bethlehem Chapel to members of the Diocesan Woman's Auxiliary. The theme of the three Lenten lectures is "The Drama of the Bible." The Diocesan Young People's Fellowship will hold an ante-communion service in the Bethlehem Chapel on April 29, preceding the annual corporate communion.

On May 7 Bishop Dun will be the preacher at the pre-Diocesan Convention Service held particularly for delegates to the convention next day. The annual Children's Day and Lenten Offering Presentation Service will take place on the afternoon of May 20, following a morning program of games, and luncheon in the Close Amphitheatre. On this occasion hundreds of children from church schools throughout the diocese take part in and attend the Cathedral service.

* * *

North Transept Windows

Two clerestory windows of the North Transept, to be known as the Law and the Education windows, will be dedicated on April 2. They are on the east side of the transept, the Education Window being nearest the Crossing, with Law between it and the Medicine, or Physician's Window dedicated a few years ago. Both new windows are being given by Mrs. Benjamin DeWitt Riegel of New York City in memory of her husband and her father. Wilbur H. Burnham of Boston is the artist.

* * *

Brotherhood Service

Under the joint auspices of the Cathedral and the Washington Fellowship, formerly known as the Inter-church Fellowship, a special brotherhood service was held in the Cathedral in February. The preacher was Dr. Frank T. Wilson, Dean of the School of Religion at Howard University.

* * *

Midshipmen's Choir in Cathedral

The coming of the Annapolis Chapel Choir of Midshipmen to the Cathedral is always a happy occasion.

The fine voices, more than 150 strong, massed in the Great Choir of the Cathedral, are beautifully trained and thrilling to hear. The Midshipmen will take part this year in the afternoon service on the Sunday after Easter, and will sing several special anthems.

* * *

Flower Mart Is Week-end Before Annual Meeting

All Hallows Guild will hold its annual Flower Mart, for the care and development of the Bishop's Garden, throughout the day of Friday, May 5. As is customary, the Mart will be postponed to the following day, in the event of rain on Friday, but will be held either outdoors or in on Saturday.

The annual meeting of the National Cathedral Association is scheduled for the Monday following, and several delegates have already made plans to be in Washington in time to attend the Flower Mart, always one of the loveliest spring occasions.

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Chairman Honored

(Continued from page 14)

played the recording Bryan Green, British missionary, made of his impressions of Washington Cathedral and its importance to Americans everywhere, and also one of the Cathedral Prayer series, showing how these Cathedral broadcasts can be used to arouse local interest not only in the Cathedral, but also in the activities of the local National Cathedral Association group.

The affectionate loyalty which Mrs. McGraw has inspired in her committee members and general National Cathedral Association membership, and the way she has led them to translate this loyalty to the Cathedral, was beautifully expressed by Miss Frances Sibley, National Cathedral Association pioneer and leader in Michigan, when she announced the committee members had decided to place stones in the Cathedral in honor of Mrs. McGraw. She announced that the tribute is inspired by the thought that "as Mrs. McGraw has been the key to Cathedral work in Michigan, the donors wish to place keystones." In Gothic architecture, the keystones form the highest point of the arch and bear the weight of the other stones.

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Guildford Cathedral

(Continued from page 17)

Work Under the New License

The present building work consists primarily of constructing the vaulting and roof to the south transept, and then it is hoped to go on to complete the roofs of the north transept and the central crossing. The vaulted roof of the chancel itself fortunately was able to be completed before building was stopped by the war. The completion of these roofs is very necessary in order to protect the existing fabric, also it will be a step forward to the completion of the first part of the cathedral.

With regard to materials, the external bricks are made from the clay of Stag Hill itself and supplied by the Guildford Park Brickworks. Clipsham stone is being used externally for windows and copings, its cream color harmonising with the rose color of the bricks. Internally, the brick walls will be finished in plaster of the same color as the Darling Stone used for piers and plinths. The vaulting will be reinforced concrete as a precaution against fire, and the roofs will be covered with copper.

The foundation stone was laid by the Archbishop of Canterbury, on July 11, 1936, the dedication being "The Cathedral Church of the Holy Spirit in Guildford." Since that day the foundations of the whole cathedral have been laid on 778 reinforced concrete piles driven down into the ground some 50 feet. The last pile was driven by Her Majesty Queen Mary in April, 1937.

Gifts and Finances

Promises for the new Cathedral Fund, through the Bishop's Challenge, amount to £20,992, of which £13,180 has been received in cash. In 1946 the late Lord Bennett made a most generous gift to the cathedral of £10,000. This sum was used to purchase the land surrounding the top of Stag Hill. In recognition of this gift, a stone has been built into the south wall, under one of the Chapter House windows. The carving is of the Canadian Crest, being a lion with an Imperial Crown and a maple leaf in its right paw.*

*I am indebted to the editor of "The Builder" and secretary of the "Guildford Cathedral Bulletin" in the compilation of the manuscript and illustrations.—E. W. P.

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The Christian Life— Worship and Architecture

(Continued from page 13)

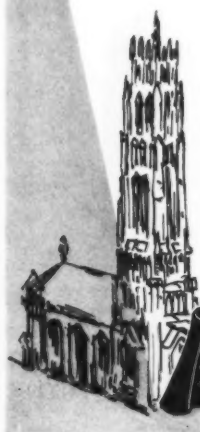
development of the parish. There will also be a clerestory at the juncture of the roof, the nave, and the transepts. Here again natural light will fall directly upon the Altar. The Church when completed will seat five hundred people comfortably. Provision has been made for the building to include choir rooms, a sacristy, and parish offices. In order to save construction costs, arches, high walls, and high ceilings have been eliminated. We also have been assured that this will effect a considerable saving in maintenance costs.

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God, Man and the Bomb

(Continued from page 21)

peace with oppression. Let us pray still more that America may enter into the blessedness of the peace-makers. That can be only if we are delivered from our infantile egotism, our delusions of superiority, from the love of ease and softness, and surrender to the creative purpose of Him who came among us to bring peace.

"We live in a dark time, but not as men without hope.

"In our darkness we turn to Him who bore the human name of Jesus and in whom faith has seen the Wisdom of God. And we see that the loveliest life, the fairest life, the life that did most to make the earth fair, was a brief and broken one lived with a deep sense of earthly insecurity. And we are strengthened."

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